THE

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MEMOIR OF THE LATE REV. JOHN PALMER, *OF SHREWSBURY.*

It is matter of regret to the writer of this Memoir, that it has been so long delayed; but his numerous and increasing engagements, which prevented his attention to the subject at an earlier period, must plead his excuse.

Mr. John Palmer, who, for nearly the last thirty years, was so well known, in the county of Salop, and its vicinity, as an active and successful Baptist minister, was born at Tenbury, in Worcestershire. He was the grandson of Mr. Jeremiah Jordan, who, as well as his grandmother, Mrs. Judith Jordan, were among the most active friends of evangelical religion in their day, in the part of the country in which they resided.

Mr. John Palmer's mother was their youngest daughter, a woman of superior endowments, and, there is reason to believe, of true piety; though her residence, during the greatest part of her life, at Tenbury, in Worcestershire, at that time a town destitute of the means of grace, and at the distance of ten miles, in every direction, from any such means, was very unfavourable to the cultivation of the latter quality. Owing to the failure of her husband in business, not only the care but the support of a numerous family devolved on her; but, by her very extensive and successful practice as a midwife, into which she was very providentially introduced not long after her marriage, by a relation of her husband, a medical man of considerable eminence, she was enabled to bring them up with comfort and honour. But, to the irreparable loss of her children, and to the regret of the country, she died, worn out with labour, in the forty-seventh year of her age, in the month of April, 1788.

Mr. John Palmer, her youngest son, was born at Tenbury, April 4, 1768. About two years before his death he wrote a narrative of his life, in a series of letters, addressed to his cousin, the writer of this account. It is written with the familiarity and freedom which not only friendship, but relationship dictates.

At the age of fourteen, he was put apprentice to a surgeon at Tenbury. About two years after his apprenticeship commenced, he was removed to Ludlow, in compliance with the request of a medical gentleman who resided there; awhile after to Cleobury Mortimer, where a partner of his former master, at Tenbury, resided; then to Droitwich, another town in the neighbourhood; afterwards to Bromsgrove in the same vicinity; and then to Tenbury, his native place, as an assistant to Mr. Cheese, to whom he had

been first apprenticed. All these changes took place before he had completed his twentieth year, and were mercifully ordered, in the course of Divine Providence, as they were more or less connected with the progress of his views and feelings in reference to religion. Here he continued for two or three years, and, after several attempts to procure a situation more agreeable to his wishes, he was, in the year 1792, when nearly twenty-five years of age, very unexpectedly led to Shrewsbury, the place appointed by his heavenly Father, as the situation of his future life and labours.

It is now necessary to look back, and trace, from its origin, that great and good work, of which he was the happy subject, and by which he was fitted for such a degree of activity and usefulness in the church of God.

His religious impressions began early. His own account is as follows. "My pious grandmother came to reside at my father's house for nearly six months. Never did a boy feel a stronger attachment to a grandmother, than my heart felt to her, because I was sure she loved the Lord. After accidentally hearing her at prayer one morning, I took care to wait in my room every following morning, until she was engaged in the same delightful exercise, when I went into her room, and withdrew when she concluded, without her observing me. At last, however, she saw me, and talked with me affectionately; then I begged of her to teach me to pray. Her reply was, 'I cannot teach thee, my dear; do thou go by thyself, and beg of God to teach thee, and he will teach thee.'" This incident, which must have happened in very early life, (for he does not mention his age when it took place,) appears to have been at the commencement of his concern for his soul; a concern which, amid the vanities of youth, and the changes of subsequent years, never forsook him, but finally ended in his conversion. The Lord, who had designed him for eminent service in his church, brought forth judgment unto victory.

His pious grandmother, to his great regret, removed to Ludlow. He was thus deprived of every thing like religious privileges. There was no dissenting place of worship in the town, no evangelical preaching in the church: his religious impressions, however, continued. He procured and learned Dr. Watts's Hymns for children, read his Bible, and attended at the parish-church; and, to use his own expression, "according to the strictest sect of their religion, he lived a Pharisee." His strictness excited the attention of the other children of the family, by whom, to his no small mortification, he thought himself regarded as next to an idiot. He was much impressed with those words of Solomon: "The fear of the Lord is the beginning of wisdom;" and led to pray earnestly that God would grant him his fear, that he might not be a fool in either the things of this world, or those of the next. In his little Hymn-book he was much impressed with that entitled "Examples of Early Piety," especially that respecting Samuel. He read this history in the Bible, and earnestly desired to be, like him, carried to the temple of God, and employed in the meanest services of the sanctuary. Being informed that the temple had been since destroyed, as a punishment inflicted on the Jews

for crucifying the Lord of Glory, he was greatly distressed, and retired into an apartment in his father's garden, his usual resort for prayer, there prostrated himself on the floor, and mourned that he was not born while God's temple was standing. "Why (he said) was I not taken there and wholly devoted to thee? Why not suffered to wait on some aged servant of thine, like unto Eli? To trim the lamps, to sweep thy courts, to open the doors for thy servants? Full happiness must consist in full employment in thy house; and, as I cannot be so employed, I shall never be happy. I know not that thou hast any people on earth. If thou hast, I know not where to find them. All I see are sinners against thee: I am likely to be as bad as they, and lost at last." In this state of mind, destitute of any means whereby his concern might receive a proper direction, he continued till his sixteenth year. Then, being sent by his master to Ludlow, on a Lord's-day, he attended the ministry of one of Lady Huntingdon's students; and, though he does not appear to have been much impressed or instructed by the discourse, he was greatly moved by the affection of the people; who were but few and despised. "Many (says he,) asked my aunt who I was; and when they knew, prayer for me flowed from their lips, and, I believe, from their hearts. Now I thought I have found the people of God, and, if I cannot be with them, I shall never be happy. I cried and prayed all the way home; and for more than four months after, it was my daily prayer that the Lord would cause my master to remove to Ludlow." His prayers were then in part answered. His master was applied to by a surgeon in Ludlow, and parted with his apprentice to accommodate him. Here Mr. Palmer had an opportunity of regularly attending the worship of God, though not without much opposition. "Now (says he,) I appeared to set out in the ways of God, and to run well; but it was in my own strength. I soon met with professors who hated the doctrines of grace, and who put several legal pieces into my hands to read. By their tuition, and the pride of my own heart, I became a decided Arminian. I continued so for more than seven years; sinning and repenting, making resolutions, and breaking them as soon as made. During this period, I was the subject of many awful temptations—to Infidelity—Socinianism, and all manner of evil; but was mercifully preserved from going those lengths in sin openly, that others have gone, and from bringing a reproach on my family, or the people of God. Not to myself, but to God be all the praise."

In his subsequent changes of situation, he continued in much the same state of mind; in some instances falling into backslidings, but mercifully preserved from vice and apostacy; though but little sensible of the grace that preserved him. About his twentieth year he went to reside at Bromsgrove; here, after occasionally attending on several places of worship in the town, he was led to hear Mr. James Butterworth, the Baptist minister. Though, in sentiment, a Baptist, he was, however, for a while, strongly prejudiced against Mr. Butterworth, on account of his Calvinistic sentiments, and, for a while left the town, and returned to Tenbury, his native place.

Here, though in one of the most barren spots, and destitute of a single believer to whom he could open his mind, it pleased God to convince him of the truth of all those doctrines of grace, which were afterwards the constant and delightful theme of his ministry; and to deliver him, as he expresses it, "from sinful and legal bondage." "Now, (continues he,) I rejoiced in God's salvation, and made up my mind to be baptized." He soon afterwards put his resolution in practice, and was baptized by Mr. James Butterworth, "who," he says, "acted the part of a father to me." This was when he was about twenty-four years of age, in the summer of 1792. After a great variety of changes, and painful exercises, it pleased God to bring him to rest on the only foundation, the Lord Jesus Christ, in whom he ever after rejoiced, as his wisdom, righteousness, sanctification, and redemption; and to acquiesce in and admire the sovereignty and efficacy of that grace, by which he had been led to receive to atonement, as also to avow his attachment to his Redeemer, by following him in his despised ordinance of baptism.

Soon after this public profession, he removed to Shrewsbury, and, in the year following, began his labours as a minister. Of his call to that work, and the events that gave rise to his settlement as a minister in that town, we give the following account, principally in his own words:

"The Baptist Church here, which Mr. Thomas, of Leominster, considered the oldest Dissenting interest in the kingdom, having kept up their church-state for 200 years, was, at this time, without a pastor, and had been in a state of great confusion for several years. They had obtained supplies from other churches, and continued to do so for rather more than four months after I came to Salop. I regularly attended with them. Several, who had been subscribers, were removed by death, and others had lost so much of their property, by some persons in the town having failed in business, that they were unable to support the cause any longer. Hence the meeting-house was shut up, with a debt upon it of £200, and it was expected it must shortly be sold: the people were scattered, and things wore a most gloomy aspect.

"My heart and mind became so much affected with the state of things, that my spirits were drunk up, and I had no rest night nor day. Still, however, there were four or five, who met once a week for prayer. After getting the names of many, who had formerly belonged to the church, waiting upon them, and conversing with them, some of them were prevailed upon to meet for prayer also. The Lord blessed us, our number increased, and they soon began to request that I would preach to them. But I dared not attempt it. None but God and my own soul knows the painful exercises of mind I had for many weeks. At length I wrote to my pastor, Mr. Butterworth, on the subject. Several letters passed, and I went over to Bromsgrove. At the request of the church I preached three sermons in the meeting-house; two on the Lord's-day, and one on the following evening. Afterwards the church held a meeting for prayer, and informed me that it appeared to them that God had designed me for the work of

the ministry; and that, without one dissenting voice, they called me to preach and baptize."

Mr. Palmer, after this, was warmly solicited to leave Salop, and to remove to Bromsgrove, with a view to assist, and eventually to succeed, Mr. Butterworth, who was then far advanced in years; and who, with great affection, had engaged to resign the income he received from the church. With these solicitations, however, Mr. Palmer could not see it his duty to comply, being fully convinced that Shrewsbury was the place appointed for the exercise of his ministerial labours. It was not, however, without considerable difficulty that he was prevailed upon to enter upon his work there. "The people (says he) urged me, but I was afraid to attempt it. On the first Lord's-day we had only a prayer-meeting; but I was so much entreated by them, and suffered so much in my mind before the next Lord's-day, that I told them, if they would unite to support the cause, and procure supplies, I would give them all the money I could spare; and when they could procure no supply, I would speak to them as well as I could, the Lord enabling me. They acceded to this, and constrained me to go into the pulpit. Never can I forget my feelings and fears. I was with them indeed in much weakness, and many tears, and fears, and temptations. But the Lord afforded help in that time of need. The people would not seek for any other supply; so I continued in my situation to the end of the year, and preached to them once every Lord's-day."

At this time Mr. Palmer was in the employ of Mr. Tudor, a very respectable medical gentleman in the town. Mr. Tudor offered him a share in the business, which was very lucrative; but finding it impossible for him "to serve two masters," as he expresses it, and being fully satisfied of his call to the work of the ministry, Mr. Palmer declined the kind offer, and, on the last day of the year 1793, he took leave of the medical profession, and gave himself wholly up to the ministry, relying entirely on the care of Divine Providence for his support. Nor was he disappointed in his expectations; for though his income from the church did not, for the first fifteen years, average more than £66 per annum, not only had he his own wants supplied, but was enabled to entertain many strangers, especially those members of the church who lived at a distance, of whom frequently not less than twenty have been at his house the Saturday preceding the ordinance day. His medical skill also was of considerable use; he prescribed for the poor gratis. He set apart the greater portion of two days in a week for that purpose at home; and, on other days, wherever he travelled, he performed, when necessary, the same benevolent offices. Thus he was enabled to do much good, in alleviating the distresses of the body, and thereby gained many opportunities of directing his patients to Him, who could heal the maladies of the soul—opportunities which he never failed to improve.

It has been already observed, that, when Mr. Palmer commenced his ministerial labours, the church was in a very low and confused state. A number of the members had absented themselves from its communion for several years; and, as a reconciliation became hopeless, they

were reduced to the necessity, as the last expedient, of dissolving their church-state. This they did, by the advice of the venerable Mr. Joshua Thomas, of Leominster, who, also, assisted in forming into a new church, eight persons whom Mr. Palmer had baptized, and thirteen of the scattered members of the old church; to whom, with Mr. Palmer, he administered the Lord's Supper. Soon after, Mr. Palmer was dismissed from the church at Bromsgrove, in order to his taking the pastoral charge of the newly formed church. To this he had been strongly and warmly solicited; but he had his hesitations. "In a matter of such importance," to use his own words, "I thought caution, consideration, patience, and prayer, should be exercised. We procured other ministers to break bread, and I baptized those who applied to me for it, and who had given satisfaction to the church. The number of members increased to thirty-two. Twice the church and myself observed a day of fasting and prayer for Divine direction, respecting our union as pastor and people; and, I believe, the Lord heard and answered us. We were of one heart and mind; nor was there one dissenting voice among us. I continued to preach to them, and in the towns and villages round, from the autumn of 1793, till the 13th of April, 1796."

On that day he was solemnly set apart to the pastoral office. The amiable Mr. Pearce, of Birmingham, delivered the introductory address. His cousin, Mr. Steadman, then of Broughton, Hants, offered up the ordination prayer, and addressed the pastor, from Acts xx. 26, 27, "Wherefore I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God." Mr. Webster, then of Brosely, addressed the church, from 1 Thess. v. 12, 13, "And we beseech you, brethren, to know them that labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love, for their work's sake." Mr. Harrison, of Shiffnall, concluded the service in prayer. In the evening Mr. Pearce delivered a very interesting sermon, from 2 Cor. iv. 7, "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." The day was peculiarly solemn and interesting, and its transactions remembered, with holy pleasure, by all parties concerned in it: the greater part of whom are now removed to the eternal world, and have been now joined by him who had the chief concern in those transactions, in their enjoyments and songs of praise.

After his ordination, one of the first efforts of Mr. Palmer, on behalf of the church, was that of liquidating the debt upon their place of worship; this amounted to nearly £200. As the Committee in London had, at length, admitted their case, he was called thither, for the purpose of collecting. He also availed himself of the opportunity this visit afforded, of walking the hospitals, and attending the lectures of the different professors, not knowing but he might be driven to the necessity of practising as a medical man, in order to procure a livelihood. This occasioned an absence from Shrewsbury of five months. He, however, happily succeeded in his application; and, on his return, the debt was

fully discharged, and the meeting-house was freed from incumbrance. He had also the additional pleasure of finding that his pulpit had been well supplied during his absence, and his church kept in peace.

During his stay in London, he met with great kindness and respect from the ministers and friends of the denomination. His ministry was universally acceptable, and, in a high degree, popular. Two of the most respectable churches then destitute, very earnestly solicited his removal from Salop. Each invitation, notwithstanding the pecuniary advantages it held out, (nearly tenfold his income at Shrewsbury,) he very decidedly, but respectfully, declined, resolving to cleave to his little flock, among whom his labours had been commenced, and who had been endeared to him, not only by the affection they had shewn him, but by the very difficulties and poverty under which they laboured.

On his return to his charge, Mr. Palmer addressed himself to his work with all his vigour. Not only was the church in a very reduced situation, but the whole country lay involved in the grossest ignorance and profaneness. The Baptist interest, in general, was in a low state; there being then not more, if so many, as four churches in the county; and of those, not one could be said to be in a prosperous state. Nor, in other denominations, was the state of religion much more prosperous. Deeply impressed with these considerations, he engaged in the work of an itinerant with all his heart.

Generally after spending the Sabbath at home, and also the greater part of Monday, that he might afford an opportunity for the attendance of his patients, he took a circuit round the country, preaching at all times of the day wherever an opportunity offered; returning on *Thursday* evening to preach his lecture at home.

For this work he was eminently fitted, having a large share of the most engaging address, a plainness and affection in his preaching, a most familiar mode of illustrating his subjects; added to which, was that fervour of piety, which never failed to call all these endowments into action. Seldom did he fail in gaining access; seldom of collecting a numerous audience; seldom of securing a fixed attention; and not often of producing the great and happy effect. His conversation, also, whether in the house, or on the road, was peculiarly agreeable and interesting; and with an unusual facility could he turn every incident that occurred, and every anecdote that was related, to the fixing on the minds some useful impression, or the illustration of some important religious truth.

Nor were his labours unsuccessful. Few ministers have been more eminently useful. The limit of this Memoir does not admit of going into detail; let it suffice to observe, that not only has the church at Shrewsbury prospered in a high degree under his care, but, in the county at large, a very happy alteration has taken place; and in it, or on the borders of it, churches have been raised at Oswestry, Whitchurch, Wellington, Minsterly, Wem, Rolla, and Welsh Pool: all, directly or indirectly, by his labours. The original constituents of these churches, were principally the fruits of his labours, when preaching at those places. They first became members of the church

at Shrewsbury, and afterwards, as soon as their numbers and strength would allow, were formed into distinct churches. Nor were his labours and successes confined to the county of Salop. He made excursions into the neighbouring counties of Radnor, Montgomery, Flint, and Denbigh, preaching to those of the inhabitants who understood the English language; and he was the instrument, if not of planting, yet of greatly reviving several churches in those places. In the years 1796 and 1797, in connection with a neighbouring minister, he made a tour into Herefordshire, and introduced the gospel into the towns of Kington, Pembridge, Eardisland, Wesbly, and some other places; in all of which ignorance and profaneness had, for time immemorial, reigned with an almost uncontrolled dominion. Nor were the more destitute parts of the neighbouring county of Worcester unattempted by him, particularly Tenbury, his birth-place, in which, after some unsuccessful efforts, he had the happiness of seeing a Baptist interest established.

(To be continued.)

Church at Philadelphia.

No. VI. Chap. iii. 7—13.

PHILADELPHIA, a city of Lydia, distant from Thyatira about thirty-seven miles. It was built by ATTALUS PHILADELPHUS, from whom it derived its name. At what period the church was constituted, or by whose ministry it was raised, there is no account. The "Apostolical Constitutions" state that one DEMETRIUS was ordained its pastor by the Apostle JOHN. IGNATIUS sent an Epistle to the church in the second century; twelve of its members suffered martyrdom at the same time with POLYCARP. As lately as the eighth century the church existed. There are at present a few Christians of the Greek church residing there; but the place is very inconsiderable.

The "angel" of the church is informed, that the Epistle directed to him, for the use of the church, was inscribed by the exalted Saviour with the appellations of "HE that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth." The holiness and faithfulness of the Redeemer, mark his perfections as the Son of God, as one of the Divine persons in the unity of the Godhead, whom Isaiah, in his vision, heard the seraphim worship, by incessantly ascribing *holiness* to their Maker. His having the "key of David," "opening and shutting" without assistance or control from men, points him out as the Son of David, sustaining the office of king in Zion; set upon his holy hill; having "all power both in heaven and in earth," controlling all events, and counteracting all the opposition made to his servants, so as to make the wrath of man to praise him, and the remainder of it to restrain. When the dignity of the person of Christ, and the suitableness of his offices as Mediator, are considered, there is abundant reason why "the children of Zion should be joyful in their King."

It should seem that both the pastor and the church, whose works were perfectly known, were so exemplary, that there was nothing in their conduct disapproved. HE had, therefore, set before them "an open door,"

and declared that "no man could shut it." This afforded matter for their admiration, astonishment, and encouragement, which they are charged to "Behold." If opportunities be afforded to any church to extend the boundaries of the Saviour's empire, by preaching the gospel where Christ has not been named, they ought to consider that He hath opened the door for them, and that, if they aim to pass through it, none shall be able to prevent them. The Apostle Paul considered there was "an open and an effectual door set before him to preach Christ's gospel, though there were many adversaries." If a church, or an individual Christian, honestly pray, that they may have opportunities afforded, and ability granted, to spread the glory of the Saviour's name, they will soon find an open door, however numerous or great their difficulties, that no man can shut. Thus it was with the small body of Moravians on the estate of Count Zinzendorf in Germany. Two of them were willing to sell themselves for slaves rather than not preach to the slaves in the West Indies: but they found opportunity to accomplish their purpose without the loss of their liberty. The excellent Dr. Carey had devoted himself to promote the preaching of the gospel among the millions of the heathen world, and it was not long before "a door was opened," which led him and his brethren to attempt an entrance into British India: nor could the worldly policy of the East India Company "shut it."

From what follows, we may infer, that this church was neither numerous, nor wealthy, nor distinguished for its influence in the world, either by the gifts or circumstances of its members. It is said, "for thou hast a *little* strength." But little as was its strength, the church had not been weak in faith, nor in zeal, when tried by temptations to infidelity and apostacy:—for it is added, "and hast kept my word, and hast not denied my name." It accords with the plan of the Saviour, to make his strength perfect in weakness, especially in those individuals and churches which "attempt great things," and who seek unto Him for grace to help in time of need, by inclining them to "accomplish great things." There have been numerous instances, and doubtless abundantly more than have been recorded in the annals of the Christian church, when "the worm Jacob has threshed the mountains." What amazing results have followed from a few young men at Oxford meeting together for prayer and reading the scriptures, engaging to visit the prisons, &c. &c. When first denominated *Methodists*, they had but "a little strength" indeed; they however "kept the word" of the Saviour, so as "not to deny his name," and were enabled to "endure the pelting of more than half an age." And now, who is not surprised at the astonishing effects which were produced, and which have resulted from the ministry of the Methodists;—Whitfield—the Wesleys, and their fellows, both to England, and America, and the world!

Nor does the history of our Missionary Society furnish an unapt illustration of this description of the church at Philadelphia, and of its approved and successful labours in the Saviour's cause. Commencing in the mind of CAREY, when living in obscurity and struggling with poverty! progressing with the

united and fervent prayers of FULLER, SUTCLIFFE, and RYLAND, in the study of the latter at Northampton!—established at an Association of Ministers and Messengers in a small parlour at Kettering; when their united contributions only amounted to £13 2s. 6d.!—Carried into execution by two Missionaries only, embarking in the perilous enterprize of entering British India, not only unsupported by, but in opposition to the influence of its rulers! Not probably since the period when ABRAM, at the call of God, "went out, not knowing whither he went," has there been a greater instance of the power of faith, than when the simple-hearted, consecrated CAREY, with a large family, went out to India, without any other assurance of support than that given by the promise of a few ministers without property, and a small Society without funds! Are not these instances sufficient to prove, that both the Society and its agents had but "a little strength." But then, these men were eminently pious and faithful servants of Christ: they "kept his word;" and they "did not deny his name;" and, therefore, He succeeded their plans; He provided them supplies; He bestowed upon them most surprising mental endowments; He gave them favour in the sight of the rulers; He preserved their lives for many years "as workers together;"—and still *two* out of the *four*, who planted the acorn, and watered it with their tears, and called down the influences of heaven upon it by their prayers, are preserved to behold the great tree to which it has grown; and to see the nations of India sitting under its shadow with great delight, while the fruit of it is sweet to their taste:—reading and hearing, in their own tongues, of the wonderful works of God in the salvation of men, through faith in the Saviour's blood. When we take a comprehensive view of what has been effected in the East Indies by the Baptist Missionary Society, in little more than thirty years; it affords full proof that the door was opened, and has been kept open, by the Saviour's power, for the display of his merciful loving-kindness to those who were sitting in darkness and the shadow of death. And when a retrospect is taken of the means and instruments that have been engaged; the self-annihilating language must again be employed, which was first used in regard to the successful labours of Apostles, (an appropriate motto for every Missionary Society,) "*Neither is he that planteth any thing, neither he that watereth, but God that giveth the* INCREASE."

That such a small and zealous church as that of PHILADELPHIA, should have opposition from formal and pretended professors of Christianity, but who were, in fact, the agents and devotees of "Satan," belonging to his "synagogue," and not members of the church of Christ, is not at all surprising. They who were "Jews outwardly, and not inwardly;" whose hearts had not been circumcised, but whose whole religion was speculative and deceptive,—consisting of lies and dissimulation, had set themselves against the work of God, and had attempted to prevent the Missionary plans from being executed. This is intimated upon their humiliation, and their being forced to acknowledge the distinguished favour bestowed upon the church, is thus predicted

by the Saviour:—"Behold, I will make them to come and worship before thy feet, and to know that I have loved thee." It is probable no revival has at any period taken place in any church, or denomination of Christians, but the part has been acted over again of SANBALLAT and TOBIAH, opposing NEHEMIAH!—But, if like that distinguished servant of God, those engaged have replied, by their persevering conduct, to all their taunts, and flatteries, or threatenings, "I am doing a great work and cannot come down, why should the work cease while I leave it and come down to you?" it has frequently been seen, that these selfish opponents have become cringing sycophants, and have crouched at the feet of those, on whose necks they intended to have placed their feet! The scripture saith, not in vain:—"When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

Reference is again made, by the Saviour, in this address, to the Angel of the Church at Philadelphia, of their "having kept the word of his patience;" or having patiently endured the persecutions to which a profession of the gospel had exposed them. This probably refers to the persecutions endured in the times of Nero, about 66, or DOMITIAN, at the close of the first century; about which time it is probable this revelation was given to John. There is an allusion to future trials, and to a period when "all the world;" that is all the kingdoms tributary to the Roman empire, should be involved in persecution for the purpose of "trying them" who professed Christianity. "Because thou hast kept the word of my patience, I, also, will keep thee from the hour of temptation, which shall come upon all the world to try them which dwell upon the earth. It has been already mentioned, that history records that twelve members of this church suffered at the time when Polycarp endured martyrdom in the second century, either under Trajan, or Marcus Antoninus, or Septimius Severus. But it is most probable the period referred to was that of Dioclesian, about the end of the third century, which raged ten years, and extended its ravages even to the Island of Britain, when numbers of our British forefathers nobly sealed the truth of their profession with their blood. The promise then intends, and it was doubtless fulfilled in the history of the Philadelphian church, as, also, of all the churches which continued to "hold the head," and to "keep the word of his patience;" that this terrible storm, though it might "try them," would not destroy them, but that the blood of the martyrs should become the seed of the church, perpetuating and increasing it! And, probably, the church of Philadelphia survived the existence of those monuments said to have been erected by DIOCLESIAN, to perpetuate the boast of his having destroyed all the manuscripts of the scriptures, and to have exterminated Christianity from the world. Let a church of Christ but manifest a sacred regard for the authority of his word, and a patient adherence to his commands, and it will find, "He will be a wall of fire round about them, and a glory in the midst of them, and upon all that glory HE will be a defence."

The second coming of Christ is mentioned as an event which would not be long deferred, but

would, comparatively speaking, be "quickly," or "in a very short time." This is the language of Him "with whom a thousand years is as one day, and one day as a thousand years." This consideration is urged upon the church, to encourage them to perseverance: "Hold that fast which thou hast, that no man take thy crown." The purity, and patience, and zeal, and labours, the church had manifested, were its "crown," its dignity, and glory: and, while they "held fast" their profession, and maintained their distinction, "no man" would be able to deprive them of it;—whether false and lying professors, who envied them, or malignant and cruel persecutors, who wished to destroy them.

The promise, to every individual conqueror, is of vast magnitude, and probably refers to the heavenly glory prepared by the Saviour for all his faithful people, by the allusion to the temple in Jerusalem, in which were two remarkable "pillars," inscribed with the names of "JACHIN and BOAZ." So all faithful believers, when he shall make all things new, shall be brought into the Temple of God in the heavenly Jerusalem, to go no more out; having both the name of God their Saviour, and of the sacred church, as it were, written upon them, in characters legible, that all may read: and so indelible that nothing shall ever erase.—"Him that overcometh, will I make a pillar in the Temple of my God, and he shall go no more out: and I will write upon him the city of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

It is in connexion with these commendations and exhortations, and this inexpressibly gracious promise, that the Saviour, as in his prayer in Gethsemane, "repeats the same words," which he had in every epistle so emphatically uttered: "HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES."

If the conjecture be correct, which appears to be probable, that the church at PHILADELPHIA is held up as an example of what *all* the CHURCHES of Christ should be as to *missionary* zeal and ardour in promoting and extending the gospel; and that it was commended because of its having employed its "little strength" when so much opposed, and in the midst of great persecution, in such an eminent degree; then, indeed, this concluding appeal is very emphatical, and most awakening! There are churches even now, who have done nothing, nor attempted any thing, to send the gospel to the heathen in pagan countries, or to the papists in Ireland, nor to the unchristianized Protestants in the villages adjacent to their towns where they reside. The Spirit of God speaks to these churches, saying, "The time is far spent, the day is at hand: put off therefore the unfruitful works of darkness, and put on the whole armour of light."

There are other churches which, though they have instituted a monthly prayer-meeting, for the spread of the gospel, and have contributed annually to Missionary funds; or have even encouraged brethren from among themselves, to labour in heathen countries, are far, very far inferior in zeal to the church at Philadelphia; and that, not-

withstanding the spirit of the times is so much more favourable to encourage exertion, and promises so much more success, than when the *rulers* of the earth were *pagan!* Does not the Spirit of God say to these churches, respecting Missionary exertions, as by the directions of his word, so, also, by the openings of his providence,—"*Whom, if you bring forward after a godly sort, ye shall do well: Because, that for his name's sake they went forth, taking nothing of the heathen. We, therefore, ought to receive such, that we might be fellow-helpers to the truth?*"

IOTA.

FAMILY WORSHIP.

To the real Christian—the man who has felt that he is a sinner, who daily feels it, and who has applied to the Lord Jesus Christ for the pardon of his sins, and for the justification of his person in the sight of a just and holy God—to him, who, conscious of his weakness—sensible of his inability to perform one act without a portion of sin attached to it—who knows well that it is alone by the sovereign and unmerited grace of God that he is kept from the defilement of the world—and who feels it his duty, as well as an inconceivable privilege, constantly to kneel at the footstool of Divine Mercy, and supplicate a continuance of that grace—a supply equal to his wants—to such an individual I presume, or, at least, I hope, it is unnecessary to urge the propriety of *Family Worship*. But, I fear, there are many—yea, very many, who would consider me exceedingly uncharitable, were I not to give them full credit for the sincerity of their profession, and for their devotedness in the service of Him, by whose name they are called—who live without calling the inmates of their dwelling together, either morning or evening, either on the Lord's-day, or on any other day, except it be when a minister spends an evening at the house, or when a pious friend is on a visit there. This conduct, while it evidently shows a disregard to the positive command of God, also indicates great negligence relative to the spiritual concerns of those placed under their protection, and who are, of all others, the most likely to be influenced by their example; and, even admitting the fact, that they pray in private, still the *selfishness* of the principle is completely at variance with that benevolence—that unrestrained philanthropy, and desire to benefit others, which the gospel inculcates and commends.

Would I could persuade every parent—every one who presides at the head of a family, and who nameth the name of Christ, to begin from this day to assemble the children of their hopes, and the servants who minister to their wants, and who strive to promote their comfort. I say, to begin from this day to meet, with all the members of their household, morning and evening, (were it only for seven or ten minutes,) and to call upon the name of the Lord—to implore his blessing on their behalf—to thank Him for mercies received, and entreat Him still to furnish them with health and strength, to enable them to fulfil the various duties which devolve upon them; and, above all, to plead for them that their sins may be forgiven, that their hearts may be renewed, and that they may live to his ho-

nour and glory. Could I but persuade those, who never yet have erected an altar in their house, to do so immediately, and to do it with the determination of offering prayer and thanksgiving thereon for one year—I can engage, if they love the ways of holiness, if indeed they are sincere in their professions of attachment to the Saviour—they will not, at the expiration of that period, feel disposed to relinquish a measure so fraught with interest, so well calculated to advance the well-being of their own souls, as also the souls of those within the sphere of their devotions.

For all the members of a family thus constantly to meet before they enter on the business of the day, to crave success in their endeavours, and preservation from the numerous accidents with which the path of life is strewed; and again to meet before they retire to rest, to commit all their concerns into his hands, who is only able to keep them from destruction, and to ask protection amid the dangers which lie concealed under the veil of darkness, and from the designs of wicked men, is certainly a delightful employment, and tends much to alleviate the sorrows and distresses of which we are all, more or less partakers—to subdue those little animosities, and close up the various inlets to angry strife, which intercourse with the world often creates—and it, also, promotes that love, on the part of parents and children, of servants and their employers, which never appears so lovely as when sanctified by the love of God—as when blended in one common aim to increase the mutual happiness of each other.

But, whilst every Christian parent or master will readily admit, the blessings here alluded to, connected with an unremitting attendance on Family Worship, are truly great and desirable; yet these are not all. No, the half has not been told them. They will do well to remember, that their *example*, in this particular, as parents or masters, will go far in influencing the conduct of their children, and operating on the lives of their servants, when removed from under their guidance, and when themselves are laid low in the dust.

The children, who are now scarcely capable of judging between good and evil, will, in a few years, become parents, and will have the direction of the affairs of a family; it is hardly possible they will then forget those wholesome, those godly practices, which distinguished the paternal roof, and in which they had participated; if not from a pure motive, from a sense of duty. The servants, also, in their turns, will assume a different character; and, though in a more humble station, it will not be the less gratifying to know, that they have carried with them a remembrance of the pleasure which they had often experienced in the service of God, and whose service they conceive essential to their happiness, in every situation, and in every condition, to which they may be called.

I am aware that, after all this care, many a heart-rending groan has been wrung from the bosoms of pious parents, when surveying the course which an ungodly child pursued, or when called to weep over the grave, to which his love of sin had prematurely consigned him; yet, will the sensations excited by such a circumstance, be, in some degree, assuaged, by the

consciousness of having, at an early period of life, taught him to lisp the Saviour's name—of having led him to the closet, and there prayed with him, and for him, and of having daily met him for the same purpose in the family circle, from infancy to manhood.

Such reflections are surely calculated to soothe the wounded spirit; though insufficient wholly to remove that keen regret, that severe distress, which is inspired in the heart of a parent by the death of a child unacquainted with the ways of God.

In attempting to point out a few of the advantages connected with a constant and conscientious observance of Family Worship, I seem to have almost lost sight of the original design of this paper, which was, to induce, if possible, those who never yet have introduced this amongst the various regulations of their family, immediately to do so, and to continue for one year. Should they then find it unworthy their attention; should they then deem it a waste of time, or a useless and unedifying exercise, they can abandon it at pleasure. But, if they determine to live as heretofore, regardless of the command of God, and unconcerned for the welfare of their families; if they still neglect so important a duty, they must not expect to find that harmony subsisting in their houses, as has been described; nor must they expect that either their children, or their servants, (should they become useful members of society, and ornaments to the Christian religion,) will have so much cause to venerate their memories, or to emulate their virtues, as if they had shewn them a brighter, a more worthy, pattern.

* * * * * *

I had laid down the pen, when it occurred to me, that, perhaps, this might be read by some who *never pray at all.* Some, who neither think of praying with their families, nor for themselves; but who still know it is their duty to do *both.* To such I would say, if there be one state more awful than another, it certainly is such a state as theirs; if it be possible to exist on the very verge of eternal perdition, without feeling all its horrors, they certainly are not far from it. Nothing but the brittle tie of life preserves them from that indescribable misery which awaits all who live at a distance from God, and who die without being reconciled to him by the all-sufficient atonement of his Son Jesus Christ.

And what is life? What, but a mere vapour! Uncertain as the passing cloud; or, like the flower which now blossoms in the sunbeams, but which, ere the morrow arrives, is cut down and withered! Let me, in taking leave, intreat those who *never yet have prayed,* (if indeed there be any such characters,) to begin from this hour to pray earnestly for the pardon of their sins, through the merits of a crucified Redeemer; and they may be assured, that, as God never has despised the plea of a contrite soul, He will not neglect them, or spurn them from his presence, however sinful. Yea, "though their sins be as scarlet, they shall be as white as snow; though red like crimson, they shall be as wool."

J**. R.

Lymington, Hants.

Miscellanea.

PASTORINI.

The work called "Pastorini," was written by a Roman Catholic Bishop, Dr. Walmsly, and first published in the year 1771: the *fifth* edition was printed in Dublin, in 1812. It is an octavo volume of 512 pages, professing to be an Exposition of the Apocalypse. Within these few years, it has been extensively circulated in Ireland, and the minds of the inhabitants of that part of the empire, both Papists and Protestants, have been exceedingly agitated by some sentiments which it contains.

Expounding the 9th Chapter of the Revelations, which he says refers to the *Reformation!* he remarks, that, in the 5th verse, mention is made of "five months;" and again, in the 10th verse, of *another* period of "five months?" and, reckoning these as so many *years*, instead of *days*, he comes to the following conclusion: "The distinction of two periods, each of 150 years, being thus stated; as the first began with the Reformation, about the year 1525, and expired at 1675, the second will reach to 1825." After glancing at what he calls the *persecutions* of the Roman Catholics, he then speaks of the final triumphs of the Church of Rome over them. "When one reflects," he says, "that of the three hundred years allowed to the reign of the locusts [Protestants] there remain only fifty or fifty-five years to run, we cannot but wish, with an earnest heart, that the people represented by those insects, would enter into a serious consideration of that circumstance. What a happiness! if, during this short remaining interval, some part of them, at least, would submit to see their errors, and the great mischief that has been done to the church by their revolt against it. It is full time to lay down all animosity against their ancient Mother, think of a reconciliation, and ask to be received again into her bosom. She is an indulgent parent, and her arms are always open, even to her rebellious children, when they come in tears to implore her forgiveness. They should be sensible, that Christ is not only the protector of his beloved spouse the church, but also the avenger of the injuries done to her. This power he has frequently exerted. The four preceding ages furnish us with the most evident proofs of it, under the respective four vials of the wrath of God. She was revenged in the punishment of her persecutors, the Roman Emperors, in the first age. The Arians, who impugned her faith, and harassed her cruelly in the second age, felt also the avenging hand of the Son of God, whom, with his church, they had blasphemed: after sore calamities, they were doomed to sink into annihilation. The third age exhibited to us a most conspicuous exertion of the two-edged sword of Christ in the cruel idolatrous Romans, for their having spilt the blood of his and his spouse's children. The fourth age was distinguished by the punishment of the Greeks, for their rebellion against the same church, and the world still sees them groaning under slavery for their inflexible obstinacy. Such having been the conduct of the supreme Guardian of his church through the course of all the Christian ages, is [it] not an object of consideration highly interesting to all Protestants, lest some such disaster should be their fate? The Saviour of mankind waits with patience for the return of his strayed sheep; but his obstinacy at last forces his hand to strike. Unhappy children of the Reformation! refuse not to hear the wholesome advice of the prophet Isaiah: 'Seek ye the Lord while he may be found; call upon him while he is near.' iv. 6. Hear the voice of God speaking to Israel, and make the application: 'Return, O virgin of Israel, return to these thy cities.' Jer. xxxi. 21. And again, 'Be converted, ye house of Israel, and do penance for all your iniquities; and iniquity shall not be your ruin. Cast away from you all

your transgressions, by which you have transgressed, and make to yourselves a new heart, and a new spirit; and why will ye die, O house of Israel? For I desire not the death of him that dieth, saith the Lord God; return ye and live.' Ezek. xviii. 30—32. But, if deaf to all admonitions, they continue hardened in their own ways, what remains to be done but to lament this misfortune, and, in bitterness of soul, turn our eyes from the pouring out of the following vial."

"The vial being poured upon 'the throne of the beast,' it flows down from thence over his whole kingdom, the realm of the Reformation. For 'his kingdom became dark, and they gnawed their tongues for pain.' But, respecting the nature of this punishment, we shall be entirely silent, and leave it to be disclosed by the event. We shall only remark that, to judge from the expression of the text, the scourge seems to be severe, and we are extremely sorry it should be so ill received: 'And they blasphemed the God of Heaven, because of their pains and wounds,' or sores, 'and did not penance for their works.'"

Pp. 214, 227, 228, 229, 232.

It is only necessary to remind the reader, that the Reformation commenced in 1517, consequently the subsequent 300 years have long past away. Those must be extremely ignorant, even among the Irish Roman Catholics, who pay any regard to the ridiculous rant contained in this contemptible book.

J. I.

REMARKS ON SLAVERY.

"Till slavery is got rid of, its demoralizing influence will be every day extending itself; nor is it easy to see how the slave-holding States can possibly expect long to escape the horrors of a negro insurrection. The black population, it is well ascertained, is increasing in a quicker ratio than the white; and, in some of the States, the latter are actually beginning to out-number the former. The history of St. Domingo should not be forgotten by the free citizens.

Liberal opinions can never exist, much less flourish, in the breast of slave-holders. They may be violent republicans to those who aspire to a superiority over them, but they will ever be relentless tyrants to every one who, in any way, falls under their power. They may themselves throw off the yoke of a master, but the result will be improved to confirm to themselves more absolute sway. They may esteem liberty sweet, but they will also think it far too sweet to be tasted by those who are below them. A British Duke has much more in him of true republican principle, than an American planter. The nobleman knows experimentally, that his station in society is altogether conventional; and that, with all his ribands and his stars, the lowest of his footmen cannot be detained one hour in service beyond what he himself agrees to, nor subjected to a single indignity but at the peril of him who offers it: cart-whips and branding-irons form no part of the machinery by which his household is swayed.

"Slave-holders, in short, can never, in their general character, be otherwise than detrimental to the true dignity and prosperity of any country. They cannot appreciate the value of equal laws, and, therefore, cannot be supposed capable of either making or administering them. The miserable creatures whom they hold in control, in place of strengthening the body politic, increase its weakness and its danger, in geometrical proportion to their increase in numbers. They operate also as an immense mound erected to oppose the progress of knowledge and religion. 'I could wish,' said a Virginian to me, 'that we were rid of our slaves, but, while they are slaves, our own safety requires that they should be kept in ignorance.' The position is false, as the fruits of the labours of Missionaries in the West Indies have proved; but, supposing it to be true, how horrible is the idea! It is impossible that a nation can ever attain to true greatness, where such a sentiment is, to any considerable

extent, prevalent: accidental circumstances may elevate it to a temporary degree of influence in the political world, but there is a rottenness at the heart, which will, sooner or later, be its ruin.

"But, even were slavery abolished to-morrow, throughout the whole of the country, the effects of it would not disappear for generations to come. It has already produced a feeling towards the blacks, which is of too inveterate a kind to be easily or speedily removed, they would still be regarded as a degraded race, and still excluded from a reciprocation of those kind offices which form the cement of society. It must be an appalling thing, that, between a body of men so numerous as they are, and the rest of the community, there should be no connecting tie of reciprocal good-will, no probable means of thorough amalgamation."

Duncan's Travels in America.

QUERIES.

In the Life of the late Rev. J. Hinton, of Oxford, his biographer states, that it was his father's practice to receive persons by "written experiences." He then adds, "It would not be difficult to shew that many evils have arisen, and are continually arising, from the existing practices, without any equivalent advantage; and, if the churches were more keenly alive, either to the laws of the kingdom of heaven, or to their own interest, little doubt can be entertained but it would be speedily modified. After all, it is a question worthy of consideration, whether the profession of faith ought not rather to be made before the world, and in connexion with the ordinance of baptism?"

It will be well for these sentiments to be examined; for, if those churches who require persons to relate verbally their experience, are disregarding "the laws of the kingdom of heaven, and their own interest," the more speedily they alter the practice the better. I shall be much obliged if some one of our elder pastors will give an answer to the following questions:—

1. What are the evils which have and do result from the general practice?

2. Is it not *essential to church fellowship*, that the members should have the means of forming a judgment whether the person desiring communion be a spiritual person or not, that he may be admitted or rejected by their suffrages?

3. What scriptural, or other reasons, can be assigned for this experience of candidates for baptism and church-fellowship being transferred from the church to the world?

4. If the profession of faith be required in future, in connexion with the ordinance of baptism; how will the mixt communion Baptist churches receive Pædobaptists to fellowship? Mnason.

Is it proper to encourage females to hold prayer-meetings among themselves exclusively, or ought their doing so to be cosidered fanaticism? Prisca.

Obituary and Recent Deaths.

MR. GEORGE IRWIN,

Late of Accrington, Lancashire.

This individual was born and educated in circumstances very unfavourable to the existence and promotion of evangelical religion, but Sovereign Grace bestowed upon him, what, alas! in too many instances, is neither enjoyed nor desired by *the children of the kingdom*. As soon as he was capable, the circumstances of his parents rendered it necessary for him to attend the calico print-works, in the character of a tier boy, where he had to witness examples of the worst kind; and to breathe an atmosphere more impure and deleterious in a moral and religious view than it was literally. Here impiety and vice

were offered to the acceptance of hundreds of youths, in similar circumstances with my late friend, in all the disgusting forms of unbridled sensuality, profaneness, and ribaldry. It was his misfortune, also, to have been early taught to cherish unfounded prejudices against such as dissented from the Established Church, and especially against the Baptists.

An occurrence, apparently accidental, was chosen by God to counteract the influence of these unfavourable circumstances, and as the means of his conversion. He became intimately acquainted with Mr. John Sykes, now the pastor of the Baptist Church at Scarborough, then a youth, and at home with his parents; and thus he was induced to attend occasionally upon the ministry of the gospel among the Baptists. A sermon by the late Mr. Littlewood, of Rochdale, from John xx. 17, was the means of producing those convictions and affections which issued in his decided attachment to evangelical sentiments, and in ardent piety and devotedness to God. In a few months he was baptized, and united to the church at Accrington, of which he continued a very honourable and useful member, until he was called by death to *the general assembly and church of the first-born.*

My friend's mind was contemplative, his temper mild, and his judgment and reasoning faculties, considering his circumstances and education, were sound and vigorous; and to these, in connexion with the tone and character of the ministry on which he attended, and of the sentiments which characterized his early religious friends, may be ascribed, under God, the almost total absence, in his case, of that distressing kind of experience which sometimes attends the early stages of true religion. He had, it is true, not only to yield himself, for the first time, to the influence of *pure and undefiled religion,* but to acquire the knowledge of its theory and first principles; but it was his privilege to be taught, almost simultaneously, his *danger and his refuge;* and he had been scarcely compelled to weep for his transgressions, when he was enabled to cherish the hope of forgiveness and salvation. To the same general causes may be attributed the almost uniform character of his religious experience. He was seldom, if ever, the subject of very gloomy or distressing fears, or the possessor of joys bordering upon rapture and ecstacy: but he enjoyed what is much more valuable than the latter—a calm and equable flow of sacred peace, which corresponded, in a good degree, with the uniformity and sedateness of his character, and which exemplified the truth and the meaning of that Divine promise; *Whoso hearkeneth unto me, shall dwell safely, and shall be quiet from fear of evil.*

I have no means of ascertaining the precise time of my friend's conversion and baptism, but it was probably in his nineteenth or twentieth year. This, however, is a circumstance of no great importance, and it is referred to principally for the purpose of adverting to a trait of character in his brief history, which it would be improper to bury in total oblivion. It is no uncommon thing for persons, situated as he was, to enter the married state, at what, in many parts of the kingdom, would be considered a very early age, and it appears that, about this period, he formed an attachment to the young person who afterwards became his wife, and who still survives him. This circumstance furnished an opportunity for the display of the beneficial and pleasing influence which the principles he had so recently embraced exerted upon his mind and character. His inclination strongly impelled him to be married without delay; but the circumstances of his widowed mother and grandmother, with whom he resided, required all the aid he could afford them by his daily labour.

The death of his father had taken place during my friend's infancy, and a variety of circumstances, previous and subsequent to that event, had involved the family in great poverty and suffering. In short, debts, to them, heavy, and, for their means, large, had been incurred, and there

seemed but one method of discharging them—by deferring his marriage until, by the surplus of what was indispensable to their support, the amount of what they owed had been liquidated. Under the influence of that religion, which taught him to *honour his father and his mother*, and to '*owe no man any thing*,' he determined to sacrifice his inclinations at the shrine of filial piety, and his marriage was deferred until, by economy and extra labour, all that was owing had been paid, and the circumstances of his mother much improved.

Some apology may be thought necessary, for thus referring to circumstances which, in part, are of so painful a character. It is conceived, that the reference is justified by the importance of that filial piety which it exemplifies, and by the proof which it affords, that, if my friend had been placed in circumstances more trying to his virtue, the principles which enabled him to make this sacrifice would have prompted him to exemplify, upon a more splendid theatre, "*the things that are just, and lovely, and of good report.*"

From what has been stated respecting my friend's circumstances, it will be natural to suppose, that he possessed only a very limited acquaintance with the usual branches of a common education. By the instruction which he had enjoyed in a Sunday-school, connected with the Established Church, and by self-application to study, during his spare hours, he was, however, qualified, in a good degree, for the duties of a Sunday-school teacher, and for several years, these duties were discharged by him greatly to his own credit; and his punctual attendance at the hour and place of instruction, his unwearied endeavours to promote their welfare; his firm, but mild and conciliating, temper; will live in the recollection of the children whom he instructed, so long as they survive him; and it is, perhaps, not too much to anticipate, that many of them will ascribe to his instrumentality, as the remote cause, their ultimate arrival in heaven.

Persons circumstanced as my friend was, have generally, in the winter season, many leisure hours, and these he chiefly devoted to the improvement of his own mind. In this way, he read a considerable variety of books, and obtained a pretty extensive acquaintance with profane and ecclesiastical history; with the outlines of natural history, of chemistry, and natural philosophy. He read the scriptures with great constancy and care, and often expressed, with strong feelings, his high estimation of their value; and his frequent and appropriate use of scriptural language, in social prayer, proved how familiar he was, not only with the words, but with the meaning of revelation.

His piety, the general information he had acquired, and the uniform consistency of his conduct with his professions, rendered his conversation both agreeable and edifying, and there are few hours of my life that are recollected with greater pleasure than those which were spent in his company. But I hasten to the closing scene of his short life.

Till within about twenty months of his death, he had enjoyed almost uninterrupted good health, when symptoms of a painful and dangerous complaint appeared. On examination, his disorder proved to be a fistula; and, until within a few weeks of his dissolution, he was encouraged to hope, that it would terminate favourably. But, after he had three times submitted to the painful operation of cutting, it was discovered that his disorder could neither be eradicated by the knife, nor assuaged by medicine, and he gradually sunk under its wasting influence, and died July 28, 1822, aged twenty-nine years and a few months.

As his medical attendants encouraged him to hope that his complaint would not prove fatal, and he was desirous of life, for the sake of his wife and children; for the Sunday-school's sake, for which he had devoted so much attention; for the sake of the church of which he was a member, which he was anxious to see in a more settled and prosperous state; he fondly expected, until within a few weeks of his dissolu-

tion, that he should be restored to his wonted health. While all his friends seemed confident that his continuance with them would be very short, he alone, so long as he was capable of walking abroad, and of enjoying their company, was unconscious of the irreparable injuries which his mortal tabernacle had sustained.

Attachment to life appears to be one of the innocent frailties of human nature, and there is sufficient reason for believing, that its being fondly cherished in particular circumstances, is so far from being an evidence of defective piety, that it often originates in the best of motives. This, I have no doubt, was especially the case with my departed friend; and I can easily imagine a variety of motives, which, in his situation, may have justly prompted the expressive prayer, "*O spare me, that I may recover strength, before I go hence, and be no more seen.*" But, while there is no reason for considering the fondness with which he clung to the hope of life, as an indication of defective piety, it is equally clear, that it prevented, to a considerable extent, the existence, and therefore the expression, of those solemn, but just and consolatory views and feelings, in the prospect of dissolution, which, from his character, there was every reason for expecting, if the hope of recovery had been relinquished by him at an earlier period.

Of his dying experience, for these reasons, little can be said. In compliance with his repeated solicitations, and the desires of his friends, I visited him about a fortnight before his departure, and, as every thing around us reminded us that death was *even now at the door*, the whole time, that his remaining strength enabled him to speak, was spent in a most interesting conversation respecting his views and hopes, in so near a prospect of eternity. He expressed his earnest desire to be found right; referred to his utter unworthiness to be a partaker of heaven; said, that his fears arose from the apprehension that his motives had not been so evangelical, not so free from all reference to himself, to his own reputation, &c. as the end of his exertions in the Sunday-school, and of his endeavours to promote other objects of a public nature, as they should have been; but, on the whole, he trusted that he did love the Lord Jesus Christ—that his hopes were stronger than his fears; and, after a short pause, when I had mentioned the death of our beloved friend, Mr. Daniel Sutcliffe, he exclaimed, "Is that good man gone before me! and shall I so soon see him in the heavenly world!" Here his feelings overcame him, and found utterance in tears. The remaining part of the interview related to his funeral, &c. and was closed with prayer.

During the remaining fortnight of his life, I have been informed by his friends, he frequently expressed his hope and peace in the prospect of eternity; and, on the day abovementioned, after a long and collected prayer, in which he distinctly mentioned his wife and children, the church, and the Sunday-school, and, in the offering of which he was frequently interrupted by the deathly spasms which had already seized him, he sunk into a slumber, and calmly departed to his rest. In compliance with his dying request, I attended his funeral, and, a few Sabbaths afterwards, attempted to improve his death, in a discourse from the text which had been the means of his conversion: when a very large congregation testified, by their attendance and sympathy, the general estimation in which his character was held.

I. J.

Hebden Bridge, June 19, 1823.

Lieut. FRANCIS COLLINS, R.N.

Died, on Monday, 28th June last, aged 51, Lieut. Francis Collins, R.N. well known as the late Depositary to the Religious Tract Society, leaving a disconsolate widow and five children (the eldest not sixteen years old, to lament his loss, and in circumstances wholly inadequate to their support.

Mr. Collins was promoted to the rank of Lieutenant in the Royal Navy, in the year 1801, through the recommendation of the late Admiral Lord Viscount Nelson, for his gallant behaviour while commanding a division of boats, in effecting the landing of the British troops, composing the army in Egypt, under the command of the late General Sir Ralph Abercromby. In this distinguished effort he received a wound on his head from a musket ball, which, at the time, was considered mortal, (every officer and man in the boat being either killed or wounded.) The Lord was pleased to restore him, but, from the effects of this wound, he sought for and obtained a retreat on shore, after fifteen years' service at sea; having first entered upon his maritime career at eleven years of age.

From his relation to the Religious Tract Society, in which, as its Depositary, he continued for fourteen years, he was well known to the religious public, and highly esteemed by all who knew him. His zeal, activity, and piety, he manifested to all around him. His unwearied exertions in visiting and relieving very many of the poor in and about the metropolis, and his readiness to engage in every good work, in promoting the enlargement of the Redeemer's kingdom, will long be remembered. Of his talents as a speaker, his occasional pulpit labours, and at the public meetings, will fully attest that they were respectable; and, considering his former habits and pursuits, his publication, "Collins's Voyages," certainly exhibits a mind of no inferior talent, as well as energy and zeal for the Redeemer's cause. His truly benevolent and kind dispositions caused him to submit to very frequent and severe privations, in order to minister to the wants of the destitute: he was, indeed, indefatigable in his labours for the spiritual and temporal welfare of others. He aimed to follow the bright example of his Lord, "who went about doing good." His widow and children are left in circumstances which are by no means adequate to their support; and it is confidently hoped, that the religious public will not suffer the family of such a useful, zealous, and valuable servant of Christ to want.

With a view to bring this interesting and necessitous case before the Christian public, the undermentioned gentlemen have formed themselves into a Committee, by whom subscriptions will be thankfully received.

Captain Allen, R. N. Secretary, No. 8, Grove, Camberwell.
Captain Lamb, R. N. 5, Lower Southampton-place, Camberwell.
Lieut. Norris, R. N. 5, Beresford-street, Walworth.
D. A. E. General Yeoland, Secretary, 9, Do. Do.
Dr. Smith, 62, Hatton Garden.
Mr. Thos. Thompson, Brixton, and 18, Aldermanbury.
Mr. Thos. Pellatt, Treasurer, Ironmongers' Hall, Fenchurch-street.
Mr. D. Simpson, 57, Bishopsgate-st.
Mr. James Nisbet, 21, Berners-street, Oxford-street.
Mr. Fox, 2, Stationers'-court.
Mr. T. Phillips, Potter's-fields, Tooley-street.
Mr. Dawtry, Carey-lane, Cheapside.
Mr. Marriott.
Mr. F. Wesley, 10, Stationers'-court.

At the Publishers of this Magazine, and the Depositary of the Religious Tract Society, 56, Paternoster-row.

Review.

A Biographical Portraiture of the late Rev. James Hinton, M.A. Pastor of a Congregational Church in the City of Oxford. By his Son, John Howard Hinton, M.A. Pastor of a Baptist Church at Reading. Oct. pp. 384. London, Holdsworth, 10s. 6d.

THERE is no species of writing better adapted to promote the edification of spiritual persons, than faithful biographical accounts of

eminent ministers: to whose preaching they have listened with devout pleasure, and whose characters they have been accustomed to reverence with pious affection. The mournful recital of departed worth, shaded, as it were, by the dejected cyprus, and read, as within the walls of the mausoleum, surrounded by the statues and monuments of the wise and good, comes with impassioned eloquence to the heart. An involuntary sigh of affection utters, "Alas! my brother!" while, to the honour of Divine mercy, which counted them faithful, putting them into the ministry, and which supported them through all its toils and difficulties, the grateful acknowledgment ascends:—"By the grace of God they were what they were."

The rich materials of which this volume is composed, afford abundant subjects for instructive remarks relative to the late Mr. Hinton, whether considered as the serious experimental Christian, or under the various important relative characters he was called to sustain. And, though written by a son, who might have been almost excused for hiding the faults of a father, there is no attempt to exhibit a perfect character: no impartial reader, however, we are persuaded, will avoid coming to the conclusion, that the subject of the Memoir was a Christian, and a minister of no ordinary class; nor, when reflecting on what God was graciously pleased to accomplish by his labours, be able to refrain from "glorifying God in him."

The situation which Mr. Hinton was called to fill, whether we view him as a Dissenting, or more especially as a Baptist minister, was peculiarly delicate and difficult. It is in regard to the former he said:

"Placed in a city, of which every street is shaded by a college, and every interest monopolized by an exalted and powerful hierarchy, we have contended with the strongest passions and prejudices of the human mind; with religious bigotry, with worldly interests, and often with political rancour." P. 172.

That a small congregation of Dissenters should have not only supported itself against such powerful, direct, and indirect opposition; and that the Meeting-house, which originally contained two hundred and fifty persons, should have been enlarged to hold eight hundred, and to be filled with constant hearers, affords satisfactory evidence of the correctness of Mr. Hinton's further remarks:

"God Almighty has adjudged the goodness of our cause; I trust, too, the purity of our motives. His arm has been our aid, and help from heaven has made the feeble strong, and the small one a thousand." ibid.

That it was prudent for Mr. Hinton, in his public ministry, to abstain from saying any thing justly offensive to persons of the established church, all candid Dissenters will admit. Whether he were justifiable in attempting, as in his Lord's-day evening lectures, to accommodate himself to their prejudices; not only by not stating, or even scarcely alluding to the principles of dissent; but by adopting the language of the liturgy, there will, probably, be a difference of opinion. To us it appears, that he descended from his elevation, as an expounder of the oracles of God, unfettered by human impositions, and unamenable to the tribunal of men; and, in order to court the approbation of such occasional hearers, to have disguised the laws of Christ's house; and to have employed "the words which man's wisdom teacheth," instead of "the words which the Holy Ghost teacheth." It is a grave question, which cannot, probably, be answered, whether, as to the promotion of the dissenting interest, to say nothing of the spiritual interests of his hearers, Mr. Hinton would not best have promoted it, by fully stating all his opinions; keeping back nothing which he considered as belonging to the "whole counsel of God:" it is pretty certain, that, had he, by so doing, exposed himself to opposition, he would have avoided great mental perplexity. We think his bodily injury, received at Woodstock, infinitely to be preferred to the vexation to which he must have been

constantly exposed, from the pettishness and caprices of such hearers. It is not, however, intended by these observations to convey an idea that he did not, generally speaking, support the Dissenting character and principles. His spirited letter, occasioned by the illiberality of the Rev. Dr. Tatham, a high church ecclesiastic, (pp. 343—350,) entitled "A Vindication of the Oxford Dissenters," &c. fully proves, that he not only counted it an honour to belong to the Dissenting body, but was able and willing to defend their distinguishing sentiments, and to rescue their character from obloquy and reproach. We earnestly hope that the congregation at Oxford will support the high character to which it was raised by their late pastor, and always "stand fast in the liberty," with which Christ, as the only head of his church, "has made his disciples free."

But Mr. Hinton had his perplexities and anxieties from persons nearer home: the congregation over which he presided, being composed of *Baptists* and *Pædobaptists*. The following statement of his feelings, in a paper written by him in the year 1795, when he was expecting an invitation to succeed the late Dr. Samuel Stennett, in London, speaks loudly and very intelligibly.

"I cannot be free in my ministry, without giving offence: *the congregation is of so mingled a nature, that I find it impossible to escape censure either from Baptists or Pædobaptists;* from Dissenters or friends of the Establishment." P. 145.

The Biographer cannot be sufficiently praised, (especially as he himself favours the practice of open communion,) for the full disclosure he has given of the difficulties which this state of things, in the church, brought upon his excellent father. It appears to us, that, if a Baptist pastor thinks it his duty to ascertain whether persons, applying for church-fellowship, have seriously and devoutly searched the scriptures on the subject of Baptism, it must necessarily excite discontent among the conscientious Pædobaptist members, who cannot but think such a line of conduct towards those who were considered as Pædobaptists, as "catechising" them, for the purpose of increasing the Baptist numbers of the community. To say nothing now of the controversy, this *history of mixed communion at Oxford*, ought to operate as a powerful antidote to the *expediency*, as it is called, of altering the communion of strict Baptist churches. If such "strifes and debates" arose in a church which had always been constituted upon the principle of mixed communion, what will be the envy and confusion, and every evil work, that may be expected to ensue, in churches where the contrary practice has always existed?—and which, by most, especially the members of longest standing, is thought to be essential to the scriptural constitution of a church of Christ? Surely ministers, who are wise and prudent, will hesitate before they attempt to bring about a measure, in their respective churches, which led the liberal and catholic Mr. Hinton to assign it as the first and chief reason for meditating a removal from Oxford, in pursuit of that peace and comfort which it refused to afford him!

Happy should we feel, would our limits admit of even an analysis of all the admirable traits of character possessed by the subject of this Memoir;—but this is impossible. It charmed us to read the proofs of his warm attachment to his own Denomination. His was the *heart* of a Baptist: his opinions were more than hereditary: he was not a Baptist from circumstances and connexions; but from principle and attachment: and, without a particle of sectarian bigotry, he most cordially preferred the Baptist Denomination. The proofs afforded by his Biographer of the truth of these remarks are most abundant: hence he was always ready to serve its peculiar interests, by defending it from the attacks of its adversaries, or the reproaches of its injudicious, or half-hearted friends:—

"It is not a thing unheard of (says the writer) that the Baptists should be charged with bigotry beyond their brethren of any other name; or that they

should be held in low repute, not merely for numbers or wealth, but for respectability of talents and character. It is more matter, both of surprise and regret, that such thoughts should have found an echo in some members of that very body, and in a manner which, if it does not betray an enemy, is scarcely intelligible in a friend. There is a wide difference between possessing just views of existing defects, and having a low esteem, or concurring in the depreciation of the object to which they attach themselves. Mr. Hinton well knew the evils to be lamented in the communion to which he belonged, and he would have been delighted to remedy them; but he loved it too well to expose them. He always spoke of the good rather than the evil, and in the presence of an enemy he uniformly assumed the attitude of protection and defence. He was far from thinking so meanly of the denomination as some persons have done; on the contrary, he was fully satisfied that, in proportion to its extent, it contains as large a measure of talent and worth, as any section of the religious world. Decided advocate as he was for the welcome admission of Pædobaptists to the Lord's table, he could by no means concur in the charge of illiberality against those of his brethren who maintained an opposite principle. He saw a difference between an exercise of judgment, and a state of feeling; between conscientiousness and bigotry: and he knew many whose hearts glowed with the most comprehensive Christian affection, whose opinions on this point did not coincide with his own." Pp. 303, 304.

We need scarcely remark, what a heavy censure this statement conveys, as regards those Baptists, who, while they choose to be called by that Denomination epithet, have most bitterly reproached some of their brethren as intolerant bigots, for no other reason than their conscientious zeal to preserve in the churches under their care, what they consider as the scriptural order of the divine appointment of Baptism and the Lord's Supper. We trust it will be seriously considered by all whom it may concern, to whom the charge of "beating their fellow-servants" most properly belongs: whether to those who refuse to sanction what they consider disobedience to their Lord's will; or to those who censure and malign their conduct as illiberal and uncharitable, destitute of brotherly kindness and Christian love?

The almost sudden death of Mr. Hinton, afforded no opportunity for his saying any thing as to the state of his mind; but this deficiency is well supplied by the relations he had often given, respecting what were his views and feelings, when, on former occasions, he had realized near views of death and eternity. His was not only an habitual readiness for death, from the renewed state of his heart, and his humble dependence upon the Saviour's righteousness; but an actual readiness also, from the spiritual exercises of his mind, and his constant employment in his Divine Master's service. For him to die, was 'to change his room, but not his company:" it was "to depart, and to be with Christ." "Blessed is that servant, whom his Lord, when he cometh shall find so doing."

We have seldom read any similar work with equal pleasure and profit, nor with such almost entire approbation. The Biographer has not only reared a monument honourable to the memory of his revered father; but a pillar highly creditable to his own piety and talents! It is very gratifying to the Denomination, that he is "risen up in the stead of his father;" may he also long be one of its most distinguished ornaments! The volume is not inferior in interest, especially to ministers, to the admired Memoirs of *Pearce*, or *Spencer*, or *Fuller*, or *Scott*. In some respects, too, as affording valuable *pastoral* examples for the responsible duties of that sacred office, it greatly excels either of those esteemed productions. No Dissenting Minister should be destitute of this "Portraiture," if he can afford to purchase it; no Baptist Library ought to be considered complete without it.

Beauties of Dwight; or Dr. Dwight's System of Theology Abridged: with a Sketch of his Life, a Portrait, and an original

Essay on his Writings; in which his religious Views are compared with those of other distinguished Divines of the Trans-atlantic Empire. In 4 Vols. Westley. 12s. Boards.

We were happy to see an Abridgment of the masterly works of Professor Dwight, if it were only because so many more studious persons will now be able to benefit by his labours than would otherwise have done.

The *price* of the original work would have operated, in many cases, as an interdict, preventing its perusal. The judicious Editor, therefore, in selecting its "Beauties," has conferred a very important service upon the poorer classes of the religious community.

The confined limits of our pages prevent us from giving even the *titles* of the numerous and almost multifarious subjects embraced in this "System of Theology:" in all of which (excepting when he attempts to prove that the infant seed of believers should be baptized as well as adult-believers,) the Professor discovers strong and original mental powers, and a heart under the influence of pious feelings, regulated by inspired truth.

As a specimen, merely, we select the following from the Chapter on the "Existence of God."

"He is *Almighty*. The power which gave existence is power, which can know no limits. No definite number of finite beings possess sufficient power to move a single world an hair's breadth; yet God moves the great world which we inhabit, 68,000 miles in an hour; 260 times faster than the swiftest motion of a cannon-ball.—He works every moment in every part of this vast whole; moves every atom; expands every leaf; finishes every blade of grass; erects every tree; conducts every particle of vapour, every drop of rain, and every flake of snow; guides every ray of light; breathes in every wind: thunders in every storm; wings the lightning; pours the streams and rivers; empties the volcano; heaves the ocean, and shapes the globe. In the universe of mind he formed, he preserves, he animates, and he directs all the mysterious and wonderful powers of knowledge, virtue, and moral action, which fill up the infinite extent of his immense and eternal empire. In his contrivance of these things, their attributes and operations, is seen a stupendous display of his immeasurable knowledge and wisdom. All these excited in the immense eternal Mind, as in a vast storehouse of glorious ideas and designs; and existed from everlasting. In them the endlessly-diversified character of uncreated wisdom, beauty, and greatness, has begun to be manifested, and will continue to be manifested with increasing glory for ever." Vol. I. p. 5.

The value of this abridged Edition is considerably enhanced, by the original Essay, of more than sixty pages, which is a masterly critique upon those differences of sentiment, (or, perhaps, the difference of manner, by which some abstruse subjects were described,) which existed between the Professor and his grandfather, the celebrated President Jonathan Edwards, Bellamy, and others. Much sound discrimination will be found in this Essay: it is the production of no ordinary mind: and the reasons assigned for preferring the opinions of Professor Dwight are strong, and, in our opinion, conclusive. His description of the nature of Love to God, is more intelligible than that of the great man from whom he descended; and, we think, more scriptural, and more accordant with the real state of things since the fall of Adam: in which the saved sinner owes every thing to divine mercy, and, therefore, loves God, because he hath first loved him. We do not see how it is possible for persons who are under such immense obligations, to feel any thing like entire disinterestedness in the love which they express towards God; and we consider such a description of love to God, as likely to perplex and bewilder the serious person who is examining himself, as to his evidences of loving God supremely; while he may easily conclude that he feels ardent gratitude of heart for the blessings he has received from his goodness and mercy.

This Edition is admirably adapted for that class of preachers among

us, who are either wholly or occasionally employed in the work of the ministry, who have not received the advantages of an Academical Education. They will find, in the perusal of these "Beauties," enough to employ their thinking powers; something, on every subject, to improve their understanding; and much to enable them to elucidate the genuine meaning of the scriptures. These four small pocket volumes will be, to such persons, a substitute for a large library.

A Defence of some important Doctrines of the Gospel: in Twenty-six Sermons, preached at the Lime-street Lecture. By several eminent Ministers. Eighth Edition.

WITHOUT pledging ourselves to every sentiment, much less to every expression, in this neat, closely-printed volume, we can most earnestly and cordially recommend it to our readers. The preachers are, the Rev. Messrs. Bragge, Taylor, Sladen, Goodwin, Hurrion, Bradbury, Wilson, Hall, and Dr. Gill. The lecture was begun at the Meeting in Lime-street, where Mr. Bragge preached, on November 12, 1730, and continued weekly, till April 8, 1731. The subjects discussed are—"The Holy Spirit's Standard lifted up, and displayed against Error.—The Insufficiency of Natural Religion.—The Doctrine of Particular Election stated and defended.—The Doctrine of Original Sin.—The Doctrine of Particular Redemption.—The Doctrine of Christ's Sufferings.—A Sinner's Justification before God.—The Doctrine of efficacious Grace.—The Doctrine of Perseverance in Grace.—The Doctrine of the Resurrection.—A Vindication of the Doctrine of Salvation by the free Grace of God, from the Charge of promoting Licentiousness.—A humble and impartial Inquiry into the Causes of the Decay of practical Religion."

All these Discourses are accurate, profound, and elaborate, in no common degree. Our old friend, the late Mr. Ryland, said to the writer of this article, that Dr. Gill told him, this volume was the best body of divinity (as far as it went,) in the English language. Our great Christian Rabbi, of course, modestly left out his own two sermons on the Resurrection, which, however, we think, are fully equal to any others that can be named.

LITERARY INTELLIGENCE.

Just Published.

The Protestant Dissenters' Catechism; containing, 1. A Brief History of Dissenters.—2. The Reasons of Dissent from the National Church. With an Appendix and a Preface, by the Rev. William Newman, D.D. The 18th Edition, Price One Shilling.

The Deity of Christ the uniform Testimony of the Holy Scriptures. By the Rev. W. Jones, Minister of Mawdelly Chapel, Bolton. 12mo. Boards. 1s. 6d.

Spare Minutes, by Arthur Warwick. 1s.

The Eleventh Volume of Dr. John Owen's Works.

The Christian Stewardship. A Discourse preached before the Homerton College Society, in New Broad-street Meeting-house, June 22, 1824. By Thomas Morell, President of the Theological Institution at Wymondley. 1s. 6d.

The Bible Teacher's Manual; being the Substance of Holy Scripture, in Questions on every Chapter thereof. By Mrs. Sherwood, Author of "Little Henry and his Bearer," &c. Part 3, containing Leviticus and Numbers, with a Map, &c. 1s.

Baxter's Practical Works.

The Art of Memory, by J. R. Gayton.

The Chimes; or, a Call to the Clergy and People of Great Britain; by Amicus.

In the Press.

The Rev. W. Henry Stowell will shortly publish a Volume of Lectures, to be entitled, "The Ten Commandments Illustrated and Enforced on Christian Principles."

Christian Excellence Considered and Improved: a Sermon occasioned by the Death of Thomas Chevalier, Esq. F.S.A. F.L.S. and F.H.S. Delivered at Keppel-street Chapel, June 20, 1824, by G. Pritchard.

The Preacher; or Sketches of original Sermons. Vols. 7 and 8, being the concluding Volumes.

Intelligence, &c.

REVIVAL OF RELIGION IN GERMANY.

To the Editor of the Baptist Magazine.

Sir,

Two pious German ministers of the reformed church, named J. Christian Reichardt, and J. George Wermelskirk, gave me, this morning, the following account of the revival of religion in Germany.

It was not till since the close of the war, that any general attention was excited respecting evangelical religion. Five years ago, there were five or six ministers belonging to each of the churches in Berlin, which amount to twenty-one, but not any of them evangelical persons; now there is no church where there is not, at least, one pious evangelical pastor, preaching the doctrines of the gospel, and adorning it by their conduct.

In the University of Berlin, there are thirty or forty pious students. One of the professors, of the name of Tholock, about twenty-five years of age, who knows fifteen languages, is in the practice of receiving these every Wednesday at his own house, for the purpose of giving them religious instruction. About ten of these usually associate with my informant on a Saturday evening, at the University, for praying with them, and for reading and expounding the scriptures. Four of the professors in the University are pious evangelical men. One of these, named Neander, Professor of Evangelical History, is a converted Jew, of good reputation, and considerable standing.

When Professor Tholock was, some time since, at Copenhagen, he inquired for a long time in vain, at the University, after pious young men: at length, by accident, a person, who called at the inn, was discovered by him as being of that character, and he introduced him to a considerable number of pious youth, who were earnestly seeking after God.

The pious students, who have been mentioned as at the University of Berlin, were from different German Universities, and their statement respecting them was, that in all of them there were devoted youths, consecrating themselves to the service of God.

At Erlangen, in Bavaria, there are in the University three Professors: one of whom has the reputation of being one of the most learned men on the Continent.

At Basle, in Switzerland, they were informed, by one of their companions, that, in the year 1818, about twenty young men were brought to know the grace of God in truth. As they had no evangelical instructors, they frequently met together for reading the scriptures and prayer. One of these is engaged by the London Society for promoting the conversion of the Jews; and another, named Burkhardt, brother to the late excellent Missionary of that name, is an assistant minister with Dr. Steinkopff, in the Savoy, London.

At Albufelt, in Prussia, there is a minister of the Lutheran church, named Doering, the apostle of the age. He pays particular regard to young persons. On a Monday evening he collects at his house about two hundred unmarried men; and on a Wednesday evening, about forty young ladies; for the purposes of giving them religious instruction. He is indefatigable in visiting the prisons and hospitals, distributing religious tracts, and has been the instrument of the conversion of many to the knowledge of Christ. In all this vicinity, the churches are supplied with, at least, twenty evangelical pastors. The people, when they want a minister, no longer inquire for those who are distinguished by their literature; but they say, when one is recommended to them, "Is he a pious minister?"

A minister, named Couard, about thirty years of age, who preaches in a church in Berlin, has an excessively crowded congregation of six or seven thousand hearers: he lately preached seven sermons from "Ye must be born again." The churches are forsaken where the gospel is not faithfully preached.

The same spirit of opposition exists there as in this country against evangelical religion. If they observe any one listen attentively, or appear serious and devout, they call them, by way of reproach, "Head-hangers."

A person, from the neighbourhood of Brunswick, gave the following account. "Above five years since there was not one pious person in all the neighbourhood, nor any evangelical minister. Two farmers were walking in their fields, when one of them, as if his mind had been instantly impressed with the subject, said, 'We possess all these riches, but we have never returned thanks to God, the giver of them. Surely we ought to do so. Come, let us kneel down, and give thanks to God, and seek his pardon and blessing.' They enjoyed so much pleasure in this exercise, that they resolved to meet at one of their houses on a Lord's-day evening, for praying and searching the scriptures. Their wives soon united with them.. Others, who observed them thus assemble, asked, 'What are you doing? We will meet with you.' Thus, persons from different villages were collected, till the room was over-crowded. These meetings were held in other adjacent villages, until there were ninety or an hundred serious persons. At length, one of the Lutheran pastors in the neighbourhood became an enlightened man, and now they all attend upon his ministry."

These revivals are attributed to the establishment of Bible and Missionary Societies; and the work of conversion has been so rapid, especially among students in the Universities, that scores of pious youths are burning with ardour to be employed in Missionary labours in any part of the globe.

The two ministers, who are very serious, well-informed persons, who related the above facts, are about to visit Poland, in the service of the London Society for the Conversion of the Jews.

J. I.

20, *Harpur-street, July* 2, 1824.

ORDINATIONS, &c.

On the 19th of November, 1823, a new Meeting-house was opened, for the use of the Baptist Denomination, at TWYN YR ODYN, in the Parish of Wenvoe, Glamorganshire. Messrs. T. Thomas, R. Pritchard, D. Evans, and J. Lawrence, prayed; Messrs. Pritchard, of Cardiff, Evans, of Penygarn, Hier, of Bassaley, Jones, of Castletown, and Lawrence, of Lancarvan, preached in Welsh; and Mr. Jones, of Cardiff, in English.

SOUTHERN ASSOCIATION OF THE *Calvinistic Baptist Churches.*

The first meeting of this Association, consisting of fourteen churches, was held at White's-row Meeting, Portsea, April 20, 21.

Tuesday evening, seven o'clock, Mr. Read began the services of the Association by prayer. Mr. Ivimey, of London, preached from 2 Cor. ix. 28, "Beside those things that are without, that which cometh upon me daily, the care of all the churches;" and concluded the engagements of the evening in prayer.—Wednesday morning, half past six. Mr. Futcher prayed. Mr. Burnett preached from Solomon's Song v. 16, "He is altogether lovely;" and closed in prayer.—Half past ten. Again assembled at White's-row Meeting. Mr. Yarnold read the 40th chapter of Isaiah, and prayed. Mr. Draper preached from Psalm li. 8, "Make me to hear joy and gladness; that the bones which thou hast broken may rejoice." Mr. Brand closed the service in prayer.—Wednesday afternoon. The Association met for business. Mr. Mileham, the Moderator, implored the Divine guidance and blessing. The Circular Letter, written by Mr. Draper, "On the Utility of Associations," was read and ordered to be printed. The next Circular Letter to be "On the Doctrines of the Gospel which are essential to Salvation;" to be drawn up by Mr. Neave.—Several letters from the churches were read, and some of the brethren gave an interesting account of the state of the several societies over which they preside.—It was unanimously resolved, that a cordial vote of thanks be given to the Rev. J. Saffery, and to Mr. W. Long, for their valuable services as Secretary and Treasurer of the Hants and Wilts Assistant Society. The subscriptions and collections for the Itinerant Fund were received, and the business relative to Village Preaching transacted.

Half past six. Met together in the Chapel at Meeting-house Alley. Mr. Ivimey read the scriptures, and prayed. Mr. Bulgin preached from Matthew xxiv. 14, "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations." Mr. Miall closed in prayer.—A very general wish was expressed, that a portion of our funds should be

devoted to the education of the poor in Ireland, and to the spread of the gospel among the benighted population of the sister kingdom. It was agreed to consider the subject more fully at the next meeting.

The Treasurer of the Itinerant Fund, Mr. T. Ellyett, was requested to visit the different parts of the county, to procure subscriptions, to promote its great and important objects.

The cases of Meeting-houses of Lockerly and Andover were examined and recommended by the Association. —The next meeting of the Association to be held at Southampton, on Tuesday and Wednesday, the 14th and 15th of September, 1824.—It is hoped that the brethren will, on that occasion, send or bring an account of the number of their members; as also, of the number of children in the Sunday Schools under their superintendance.

This first meeting of the Southern Association was very interesting. A sacred influence appeared to pervade or rest upon all the public services, and we have reason to hope it will be succeeded by much good, not only to those present, but to all the churches in the Association.

A new Meeting-house at WOODFORD, near Thrapstone, Northamptonshire, was opened Oct. 16, 1823. The Rev. Mr. Pickring, of Brigstock, read the scriptures and prayed; the Rev. Mr. J. K. Hall, of Kettering, preached from Psalm cxviii. 25; and the Rev. Mr. Simmons, of Olney, from Psalm cxlv. 11: the Rev. Mr. Paul, of Oakham, concluded in prayer. In the evening, the Rev. Mr. Simpson, of Bythorn, began in prayer; the Rev. Mr. Hogg, of Kimbolton, preached from Exod. xx. 24; the Rev. Mr. Hall concluded in prayer. The services of the day were highly interesting.

This is a new interest, and affords a pleasing prospect of usefulness. The church was formed May 22, 1823, of eleven members; and Mr. Miller, late of Oakham, was recognized as their pastor at the same time.

April 14, 1824, a new Chapel, called *Ararat*, belonging to the Particular Baptists, was opened at WAUN TRODAU, near Cardiff, Glamorganshire. The preceding evening, Mr. J. James, Pontrhydyrynn, and Mr. D. Saunders, Merthur, preached from Ps. lxxiii. 24, and Judges vi. 12: at ten, Mr. W. Jones, Cardiff, Ps. cx. 3; — Davies, student, from Bristol, in English, Heb. xiii. 8; Mr. J. James, Pontrhydyrynn; at three, Mr. E. Jones, Castletown, Titus ii. 14; Mr. D. Saunders, Merthur, 1 Pet. iii. 18, 19, 20.

On Tuesday, April 20, 1824, the new Baptist Chapel at TEIGNMOUTH, Devon, was opened for the public worship of God, and Mr. C. Rogers was also ordained to the pastoral office over the Baptist church assembling in that place.

Mr. Brewer, of Shaldon, commenced the services of the day with singing; Mr. Clarke, of Taunton, read suitable portions of scripture, and prayed; Mr. Sharp, of Bradninch, stated the nature of a Gospel church, from Acts xiii. 1—3, asked the usual questions, and received Mr. Rogers's confession of faith; Mr. House, of Dartmouth, offered the ordination prayer; Mr. Kilpin, of Exeter, delivered a very appropriate charge, from Mark xvi. 15, 16, and concluded the morning service with prayer. In the afternoon, Mr. Garrett (Independent) began with singing; Mr. Clarke, of Taunton, prayed, and delivered a discourse to the church and congregation from Psalm cxviii. 25, and concluded with prayer. In the evening, Mr. Neck (Independent) commenced with singing; Mr. Widlake, of Brixham, read the scriptures and prayed: Mr. Nicholson, of Kingsbridge, preached from 2 Cor. xiii. 11, and concluded with prayer.

Sunday, April 25, 1824, a new Baptist Chapel, with school-rooms attached to it, was opened at EDGEHILL, near Liverpool; the Rev. Moses Fisher preached in the morning; the Rev. Dr. Raffles preached in the afternoon; and the Rev. Robert Philip in the evening.

April 26, 1824.—A new Baptist Church, consisting of twelve members, was formed at ROWBROUGH, in Somerset.

Mr. Hooppell, of Bristol, (the intended pastor of the people,) commenced the services of the day, by reading and prayer; Mr. Winter, of Bristol, explained the nature of a gospel church, from the former part of the 44th verse of the 2d chapter of Acts,

and received a public expression of the members' wish to engage in it; Mr. Chandler, of Wedmore, gave an account of the introduction and progress of the gospel in that place, and read a letter of dismission of the twelve members from his church at Wedmore; and Mr. Winter concluded with prayer.

In the afternoon Mr. Chandler began by reading and prayer; Mr. Winter addressed the newly formed church, from Isaiah lvi. 6, 7; and concluded with prayer. Mr. Chandler then administered the ordinance of the Lord's Supper.

May 23, 1824, a *Welsh* Church, (Particular Baptist,) was formed at Baker's Hall, Merchant-street, BRISTOL. Mr. Wm. Roberts, Glasgoed, commenced by reading and prayer; the Nature of a Gospel Church, Reasons for Dissent, Church Covenant, the usual questions, and the ordination prayer, by Mr. J. James, Pontrhydyrynn; Mr. D. Rees, of Ferry-side, was ordained to the pastoral office; and Mr. Wm. Morgan, Deacon. The charge to the pastor by Mr. T. Morris, Newport, from 1 Tim. iii. 1; to the church and deacons, by Mr. J. James, Pontrhydyrynn, from Phil. i. 27; Mr. T. Jenkins, Cefn, 2 Cor. v. 14, 15: Mr. Jabez Lawrence, 1 Tim. i. 15, to the congregation.

The prospect is very promising and pleasing among these Welsh friends; twenty-three united in the formation of the church, and twenty more have it in contemplation to procure letters of dismission from their respective churches in the Principality.

On Thursday, June 10, the Rev. Richard May, late of Stepney Academy, was ordained over the Baptist church, at AMERSHAM, Bucks, formerly under the pastoral care of the Rev. Richard Morris.

In the absence of Dr. Newman, who was prevented by domestic affliction, the Rev. F. A. Cox, M.A. of Hackney, delivered an impressive charge from 2 Cor. iv. 2; the Rev. T. Griffin, of London, explained the nature of a Gospel Church; asked the usual questions, and offered the ordination prayer. In the evening the Rev. Wm. Copley, of Watford, addressed the people, from Psal cxxxiii. 1.

The devotional parts of the service were conducted by Brethren Sexton, Tomlin, Nash, Cooper, Clarabutt, Tyler, Hunt, West, Allom, &c. &c.

ASSOCIATIONS.

On Monday evening, May 17, 1824, the Rev. H. F. Burder, M.A. preached the first sermon of the year, in behalf of the Home Missionary Society, at the Poultry Chapel; and on the following morning the Rev. Mr. Reynolds, of Romsey, preached at Crown-court Chapel. Both the services were very interesting, and the sermons impressive. The Annual Meeting took place at Spa Fields, in the evening, when Mr. Alderman Key took the chair; and a crowded audience was addressed by the Rev. J. Reynolds, J. Fletcher, R. Marten, Esq. J. Edwards, (Secretary to the Baptist Home Mission,) &c. &c. Upwards of £400 were paid in and collected in the course of the evening. The receipts of the Society, for the last year, amounted to £6694 8s. 5d.

Kent and Sussex Association.

This Association was held at Rye on June 3rd and 4th, 1824. Mr. Groser, of Maidstone, preached from Isa. liii. 11, first clause; Mr. Giles, of Chatham, preached from 1 Cor. xv. 20; Mr. Shirley, of Sevenoaks, preached from Isai. liii. 11, last clause. The devotional services were conducted by Messrs. Cramp, of St. Peter's; Gates, of Sandhurst; Bentlif, of Maidstone; Down, of Wadhurst; Belcher, of Folkstone; Pethebridge, of Dover; and Noble (Independent) of Rye. The Circular Letter, written by Mr. Groser, is entitled, "The Necessity of the Influence of the Holy Spirit, to promote the Prosperity of the Churches." [Sold by Offor, 44, Newgate-street.] The new church at Dover was received into the Association. The clear increase of members, in twenty churches, is only 45: it should, however, be known, that 10 members had been dismissed from the church at Ashford, to form a new church at Brabourn Lees. From the small Association Fund, there was voted to assist the new church at Dover £15, and the new interest at Canterbury £20.

NOTICE.

We are particularly requested to mention, that the services, connected with the Sixth Anniversary of the BRISTOL and BATH AUXILIARY BAPTIST MISSIONARY SOCIETY, will be held as follows:

On Tuesday Evening, August 3, Rev. Jenkin Thomas will preach at the Counterslip Meeting-house.

The whole of Wednesday will be devoted to the sermon and business of the Education Society.

On Thursday, the Public Meeting of the Auxiliary will be held at King-street Meeting-house, where also a sermon will be delivered in the evening, by Dr. J. P. Smith of Homerton.

The Rev. Robert Hall, of Leicester, will preach at Broadmead, on Friday Morning, the 6th of August.

ANNIVERSARY, PECKHAM.

The Fifth Anniversary of the Baptist Church, meeting in the Rye-lane, will be held, by Divine permission, on Wednesday, the 11th of August; when Three Sermons will be preached: that in the morning by Mr. Stoddart, of Pell-street, at eleven o'clock; in the afternoon, Mr. Shenston, of Alie-street, at three; and in the evening, by Mr. Chin, of Walworth, at half-past six o'clock. After each service, a collection will be made towards liquidating the remaining debt.

The following Sums were voted out of the Profits of this Work, to the Widows of Baptist Ministers, on the 25th of June last.

S. D.	£5	S. W.	£5
M. A.	5	J. S.	5
S. D.	5	H. M.	5
E. S.	5	E. B.	5
S. L.	5	M. I.	5
E. B.	5	E. B.	5
R. C.	5	E. A.	5
A. A.	5	A. E.	4
M. M.	5	H. C.	5
A. E.	4	H. B.	5
R. S.	5		
P. W.	5		108

"The Lord grant unto him, that he may find mercy of the Lord in that day."

2 Tim. i. 18.

Soon will that solemn hour appear,
When I shall hear the sound
Of the last trump; then where, Oh! where
Shalt thou, my soul, be found?

"*That Day*," that vast important Day!
Will fix thy final doom;
And call to life this moulder'd clay,
From the dark silent tomb.

This body rais'd shall there possess,
A form as yet unknown:
There every tongue must then confess,
That Christ is Lord alone.

No righteousness my hands have wrought,
Shall ever form my plea:
My soul recoils at such a thought;
(A firmer hope for me!)

Thy mercy, in that trying scene,
Is all my hope and stay:
No blood but thine can wash me clean,
Or purge my guilt away.

My most devoted acts, when try'd,
Will never stand the test;
Where can a guilty sinner hide,
But in his Saviour's breast.

Jesus, my "rock," on which I build,
My solemn hope of heaven;
Shall be my righteousness and shield,
And whisper "*I'm forgiven.*"

O for that wisdom to prepare,
To meet a peaceful end;
And, when I stand before that bar,
May Jesus be my friend!

Sydnas.

Calendar for August.

3. Ceres south XI. 26 morn. Altitude 62°. 42′.
6. Occultation of Herschel by the Moon. Visible at London. He immerges IX. 57 aft. and emerges XI. 9.
9. Full Moon VII. 32 aft. Too far north to pass through the Earth's shadow.
11. Herschel south IX. 28 aft. Altitude 15°. 11′.
18. Moon passes Saturn VIII. 15 aft.
22. Moon passes Jupiter II. 52 aft.
24. New Moon II. 27 aft. Too far south to cast her shadow on the Earth.
25. Moon passes Venus II. 30 morn.
26. Moon passes Mercury VII. 30 morn.
29. Moon passes Mars O. 40 aft.
31. The following Stars south (Merid. Alt. at London prefixed).

90°.0′ Rastaban (Dragon's head) VII. 13 aft.
47 . 3 Altair (Eagle) IX. 2.
8 . 5 Fomelhaut (Southern Fish) O. 11 morn.
52 . 50 Markab (Pegasus's Wing) O. 18 morn.

Irish Chronicle.

Tenth Anniversary of the Baptist Irish Society.

We commence an account of the proceedings of the Annual Meeting of the Society, by extracting some remarks from the "British Press;" and as it is understood they were written by a gentleman of the Roman Catholic persuasion, who attended as the Reporter for the Paper, they may be considered as the evidence of an impartial witness of the Society's proceedings.

"The state of Ireland having for some time past engaged a considerable portion of the public attention, every thing that is connected with it, or that has reference to its moral condition, consequently becomes a matter of interest. This Society states its object to be the promotion of the Gospel in Ireland, but it distinctly disclaims all attempts at sectarian proselytism. Its aim is to ameliorate the condition of the lower Irish, through the medium of religious instruction, unconfined to any particular catechism or creed. At the same time, however, its friends openly avow their firm adherence to the principles of the Reformation, and, so far as their operations are strictly in accordance with them, they may be considered limited; but, in every other respect, they leave the minds of those they instruct free to adopt whatever creed conviction may suggest, or conscience may approve. We should think the most ardent advocate of religious freedom could not object to this; and, therefore, although this Society is called the Baptist Society, yet, as its efforts are not directed to propagate any of the opinions peculiar to that sect, it appears to us that every sincere friend to Ireland might cordially join in promoting its success."

The meeting was opened by the Rev. C. Woollacott, of Westminster, engaging in prayer; after which the Chair was taken by Joseph Butterworth, Esq. M.P. who opened the business of the day by observing that he was most particularly desirous of calling the attention of the company to the state of Ireland, having been himself remarkably struck by it during his visit to that country last year; he had visited their cabins, which were wretched in the extreme, and exhibited poverty in every form; their ignorance even exceeded their poverty. While this state of things existed, it was the duty of England to do all in their power to teach them morality, and, till the scriptures were more largely disseminated among them, no material change for the better could be expected; there was a gentleman present who had witnessed some of the awful scenes that had struck himself, of ignorance, he was almost going to say—of idolatry. In the county of Roscommon there was a holy well, to which the natives annually made a pilgrimage, to the number of 15,000 or more, for the purpose of tasting its waters, which they supposed to have the power of cleansing from all sins, and, after performing what they hold to be a religious rite, they passed the evening in riot and drunkenness: while such gross proceedings as these took place in that unhappy country, it became all Christians to do their utmost in disseminating the light of the Gospel.

After the Report had been read, the *Rev. Mr. Evanson*, of the established church, a native of Ireland, rose, and said, "He felt additional satisfaction in moving that this Report be printed, as he was a native of that country to which their exertions were directed: it had been frequently stated that at such meetings as the present, little less than calumny had been urged as to the state of Ireland; while he deprecated this system however, he must express his detestation of that false delicacy that induced speakers to gloss over the misery of that country; it was not to be denied that a dreadful disease existed among the peasantry of that land, and he could bear such testimony as a nine years' residence in the county of Cork would afford, that the statements that had been made were in no degree incorrect. The Chairman had stated what he had seen, during his visit to that island, and he himself had witnessed the same sort of pilgrimages, which, not even the most strenuous supporters of the Catholic Church could venture to pronounce as likely to improve the morality of the people. It was grateful to him to know that these exertions were principally directed towards those two counties, one of which was involved in the most Cimmerian darkness, and

the other the hotbed of sedition: he was even borne out in his remarks by that most pestilent and detestable work called the *Memoirs of Captain Rock*, where it was stated that the Irish priests did not allow the people to read the scriptures, so that their only religion was Pastorini's Prophecies, and the Miracles of Prince Hohenlohe." The Rev. Gentleman concluded, by moving,

"That this Meeting, cordially approving of the Report which has now been read, resolved, That it be adopted and circulated at the discretion of the Committee, as exhibiting, in some measure, the importance and efficacy of Scriptural Instruction in restoring to the afflicted kingdom of Ireland those moral and spiritual advantages which have followed the reformation in other parts of the United Empire."

Rev. Mr. Morgan said, that no doubt could remain of the dark state of Ireland, and of the cultivation necessary to render that wilderness beautiful and fruitful. India, twenty-five years ago, had been, like the fabled Upas, spreading poison around, but had now yielded to the immortal benefits of the tree of life which was planted on the banks of the Ganges; such he hoped would now be the state of Ireland, and that they might see, as in the Principality of Wales, the preacher mounted on his little pony, going from farm-house to farm-house, preaching the glad tidings of salvation. He most cordially seconded the Resolution.

Rev. Mr. Anderson observed, that the Resolution he held in his hand applied substantially to the Irish readers of the word of God, and, when he considered what that word was, he felt uncommon pleasure in moving the Resolution. Idolatry almost covered the globe, and he even doubted whether Asiatic idolatry was so dreadful as European, that existed not only on the Continent but in Ireland; there was a material difference, however, between the system and its supporters—Popery he abhorred, but papists he loved; and, having made this distinction, he frankly confessed that the system followed in Ireland appeared to him nothing less than idolatry of the worst description, for there the holy wafer was worshipped as the actual body of Christ, which, to him was worse than all the paganism of Jupiter, or the idols of Juggernaut: if Paul had been so shocked at Athens, what would he have been at Ireland? He moved,

"That this Meeting is increasingly convinced with the experience of every year, that no means, under the blessing of God, is so well calculated to benefit the population of Ireland, especially those adults who are unable to read, and who can speak only the Irish language, as the employment of Irish Scripture Readers; and, whilst it rejoices that the Divine blessing has already attended the labours of those who are thus engaged, recommends that this mode of disseminating religious knowledge should be still more extensively employed, not doubting but that the liberality of the Christian public will readily meet any increased expenditure."

Mr. John Sydney Taylor, Barrister, rose to second the Resolution. The object of the Institution, whether tried by its own nature, or by the test of experiment, would be found productive of the most beneficial consequences; and what was that object? simply to convey a knowledge of the scriptures to the most forlorn and illiterate of the Irish population, through the most acceptable medium, which was allowed to be their vernacular tongue. The principle was not new, it was only the application of it that was original, for it had previously been acted upon in other instances. It had been tried in Wales with effect, and it had, in the most important of our distant colonies, a salutary operation. In British India, no political movement—no triumph of the British arms, however splendid—had made any impression on the most degrading, cruel, and hideous system that had ever afflicted the heart. It was the spirit of religious instruction, conveyed to the heart of the Hindoo, through the medium of their native language, which inspired the just confidence, that terrors of barbarity began to abate, and that even the diabolical idol Juggernaut, surrounded as he was by his pale victims, and the ministers of vengeance and abomination, trembled to his fall before the ark of the living God. Could it be possible that this mode of instruction could have such beneficial effects in our most remote dependencies, and not be conducive to the social and moral welfare of Ireland? The people of Wales were not less attached than the Irish to their native language, to those popular traditions, and to the recollections of their independence; yet, by instructing them in the scriptures through the medium of their own tongue, they were not taught disaffection to the English

Government—they were not induced to look back to the barbarous past with regret, but onward to an improving future with satisfaction, and they were drawn into a closer bond of affinity with their English brethren, by partaking of the habits and sympathies of a common civilization. When knowledge once disturbed the stagnation of ignorance, the impulse of curiosity, which was thereby excited, would break down the barrier of an imperfect and primitive language, and open for itself a way into the vast field of science, art, and intelligence, that opened on their expanding intellect. This excitement might be compared to a river poured upon a plain, that would give a channel for itself, and overcome every obstacle until it reached the ocean, and was lost in its expansiveness. But to teach the scriptures to every people in the language of their respective country, was not more consistent with the dictates of human reason than in accordance with the Divine philosophy of the Gospel; when the Apostles received the gift of tongues, every man heard them preach in his own tongue the wonderful works of God. It was true, the miracle itself was temporary, and had ceased, but the reasons on which it was founded still subsisted, and was eternal: it was that reasonable principle which they were now applying to the moral exigencies of Ireland, and they made use of human virtue and confidence in Heaven as substitutes for miraculous interference. That portion of the Irish people who could read the scriptures in the English language, and were willing to secure them, had the opportunity; and why should those perish in their state of moral and religious destitution, who were so circumstanced as to be inaccessible to the voice of intelligence, except through the language of their forefathers. A language could not be forcibly put out of existence—the very effort to do so would react and preserve it. To proscribe the language of a conquered people was to endear it the more to those who connected it with the melancholy recollection of their departed independence. It became valued for its adversity, and was valued for its very persecution. The first William, who was more of a warrior than a statesman, endeavoured by violent means to extirpate the English language. He banished it from his Court—he would have driven it from the city and the hamlet; he forbade it to be heard in the sanctuaries of justice, and he loaded all those who used it with every vexation of opprobrium and vassalage; and what was the result? Why, the dynasty of the Conqueror has long been extinct, and the language that he proscribed has become immortal. It was not, however, against any particular language that knowledge contended,—it was not against the sign, but against the thing signified—it was against what was vicious in the mind, and depraved in the affections — it was against the errors of prejudice, and the abominations of ignorance; and, when those were corrected, whatever language human nature spoke, would be the voice of reason, and consistent with the will of its Creator. Of all the curses that could afflict a people, the greatest was ignorance; it was this evil influence that subjected the mind to a weakness that prostrated all its faculties, and to a violence that put it on a level with irrational nature. It was the parent of innumerable crime, and the guardian of the sad mummeries of superstition; it exhausted the heart of every virtue—it withered the intellect of every power, except those which gave to the bad passions a degrading influence, or a savage ascendancy. It was this ignorance which the Gospel, in its mercy, commanded them to extirpate wherever it was found, whether it spread its pestilential influence over the wilds of Ireland, or the plantations of Demerara. What constituted the basis of the moral and political supremacy of England? It was knowledge—it was education—it was the progress of mind, which had kept on its serene and irresistible course, while many rival kingdoms of Europe were sunk in the apathy and debasement from which the ancestors of Englishmen emerged, at that glorious era, when they burst the shackles of ignorance, and the ruins of superstition fell around them. To diffuse the energy which knowledge conferred, through all parts of their empire, was to unite it in a bond of moral and intellectual relation more powerful than a legislative union, and to fill every part, from the centre to the extremities, with that invincible spirit which consecrated this immediate soil to freedom, intelligence, and inviolable glory. The state of Ireland had long been a reproach to the wisdom and liberality of Great Britain. A vicious system of policy, during six centuries, counteracted the beneficial effect which the contact of

the Irish mind with the civilized institutions of England would have inevitably produced; and this he stated for the purpose of shewing that there was no inherent diabolism in the Irish character; its degradation was not natural, but superinduced. The vice of that policy was now seen and acknowledged, but the evil was too inveterate to be removed by any sudden operation. All the frightful evils of Ireland had a moral origin, and must have a moral cure. The principle of her regeneration must come from the same source as that of England—from education. He could not quit the subject without adverting to the aid which the Committee had received from the Fair Associates of their Charity. It was to the Gospel, that woman was indebted for the station which she at present held in civilized society. She had repaid part of the obligation, by being instrumental in diffusing that politeness of the heart, that amenity and decorum which distinguished the manners of the Christian world above all other communities, where barbaric pride or Pagan debasement, or even classic sternness, forbade that amiable ascendancy, which ornamented while it assuaged the manly character, and gave its finest animation to the virtues of charity. When woman was engaged in the task of diffusing the light of instruction, and pouring on the wounded spirit the balm of holy consolation, she might, indeed, be compared to that dove, which carried to the wanderer on the troubled waters the olive-branch of peace.

I.E. Bicheno, Esq. felt the difficulty of following two gentlemen of a nation, the qualities of which, he had no doubt, if properly tempered, would not fail in constituting perhaps the most perfect nation in the world; and he would assert, that the principles of this Society deserved the support of every one who possessed the common feelings of benevolence. He moved

"That William Burls, Esq. Treasurer, and the Rev. Messrs. Joseph Ivimey and George Pritchard, Secretaries, are entitled to the warmest thanks of this meeting, and are respectfully solicited to continue in the discharge of their respective offices during the ensuing year.

Rev. Mr. Fisher, in seconding this Resolution, observed, that he was glad to find that the Society was increasing, and he felt sure that the more its objects became known, the more patronage it would obtain.

On this motion being carried unanimously, *Mr. Burls*, Treasurer, shortly returned thanks. He said, that it gave him great pleasure to find the Society out of debt; and, that in so good a work, his services might always be commanded.

Rev. Mr. Ivimey likewise returned thanks, and wished to take this opportunity of expressing the great aid he had derived from the services of the Rev. George Pritchard, who had been joined with him in the office of Secretary; and that now, should illness force him to retire, he should, at least, have the satisfaction of leaving his office in able hands.

Rev. George Pritchard also begged to thank the Meeting for the handsome manner in which they had taken notice of him. It had been, and should be, his endeavour to promote the interest of the Society in every possible way.

Rev. Mr. Saffery moved, in a short speech,

"That the Gentlemen who have composed the Committee, during the past year, are entitled to the thanks of this Meeting; and that the following persons form the Committee for the year ensuing:

"C. Barber, N. Bosworth, G. Blight, J. Buckland, C. Cadby, S. Cadby, J. Chandler, W. Cozens, J. Danford, J. Gurney, J. Hadden, J. Heath, A. Hill, J. Hobson, S. Jackson, Jun. James Low, John Low, S. Marshall, R. Nichols, W. Paxon, J. Penny, W. L. Smith, J. Walkden, T. Watson, E. Wilkinson, and R. Williams."

Which was seconded by the Rev. Mr. James, of Woolwich, and carried unanimously.

Rev. Mr. Keen, of Waltham Abbey, felt it his duty to bear testimony not only to the excellency of the general, but the particular objects of this Society. He moved

"That this Meeting feels the highest gratification in learning, that the heavy debt due to the Treasurer, last year, has been discharged by the liberality of the friends to the Society; and this Meeting cheerfully concurs in presenting its thanks to those ministers and others who, by their exertions, have been the instruments of effecting this pleasing change in its finances." Which was seconded by the Rev. Mr. Birt of Manchester.

A motion of thanks to the Chairman was then proposed by the Rev. Mr. Cox, and seconded by Wm. Burls, Esq.; which being unanimously carried, after singing the 117th Psalm, the Meeting separated.

The account of money received, cannot be inserted this month, for want of room.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

ANNUAL MEETING.

RESOLUTIONS of the General Meeting, held on Thursday, June 24, 1824, at Great Queen-street Chapel: Benjamin Shaw, Esq. Treasurer to the Society, in the Chair:

I. On the motion of the Rev. C. Anderson of Edinburgh, seconded by Alexander Haldane, Esq. of Hatcham House,

"That the Report now read be adopted and circulated under the direction of the Committee; and that this Meeting gratefully acknowledges the continued protection of Divine Providence afforded to the Missionaries of the Society, and rejoices in the pleasing evidence furnished by the Report, that their labours have not been in vain."

II. On the motion of Joseph Butterworth, Esq. M.P. seconded by the Rev. Robert Winter, D.D.

"That the removal of some valuable Missionaries by death in the course of the last year, and the serious illness of others, calls for deep sympathy on the part of this Meeting; and for earnest and importunate prayer, that others may be raised up to occupy the vacant stations, and to carry the tidings of salvation where they have not hitherto been heard."

III. On the motion of the Rev. J. Kinghorn, seconded by the Rev. Stephen Sutton,

"That this Meeting, fully sensible that the general co-operation of the friends of the Society is essential to its prosperity and success, presents cordial thanks to those Ministers and other individuals, who have, in different ways, excited themselves on its behalf; and trusts that increased efforts will be made in the year now commencing."

IV. Moved by the Rev. Professor Chase, from the United States, seconded by J. E. Gordon, Esq.

"That the sincere thanks of this Meeting be presented to those Gentlemen by whom the affairs of the Society have been conducted during the past year—that the Treasurer and Secretaries be requested to continue in their offices—that Mr. W. Beddome, Mr. John Danford, and Mr. Joseph Hanson be the Auditors—and that the following be the list of the Committees for the year ensuing.

GENERAL COMMITTEE.

Rev. Christopher Anderson, Edinburgh.
W. H. Angas, London.
George Atkinson, Margate.
George Barclay, Irvine.
Isaiah Birt, Birmingham.
John Birt, Manchester.
Thomas Blundell, Northampton.
Thomas Coles, Bourton.
F. A. Cox, Hackney.
E. Clarke, Truro.
T. C. Edmonds, Cambridge.
Moses Fisher, Liverpool.
William Giles, Chatham.
W. Gray, Chipping Norton.
Thomas Griffin, London.
Robert Hall, Leicester.
J. H. Hinton, Reading.
James Hoby, London.
Reynold Hogg, Kimbolton.
Richard Horsey, Wellington.
William Innes, Edinburgh.
Joseph Ivimey, London.
John Jarman, Nottingham.
Joseph Kinghorn, Norwich.
Thomas Morgan, Birmingham.
William Nichols, Collingham.
George Pritchard, London.
Henry Page, Worcester.
Thomas Roberts, Bristol.
John Saffery, Salisbury.
W. Steadman, D.D. Bradford.
Micah Thomas, Abergavenny.
James Upton, London.
W. Winterbotham, Horsley.
Messrs. G. F. Angas, Newcastle on Tyne
Gilbert Blight, London.
William Burls, London.

Messrs. John Deakin, Birmingham.
James Deakin, Glasgow.
Joseph Dent, Milton.
Richard Foster, jun. Cambridge.
W. B. Gurney, London.
Joseph Gutteridge, London.
Joseph Hanson, Hammersmith.
Thomas King, Birmingham.
James Lomax, Nottingham.
John Marshall, London.
Thomas Potts, Birmingham.
Samuel Salter, London.
J. B. Wilson, Clapham.

Central Committee.

Rev. Thomas Blundell.
F. A. Cox.
T. C. Edmonds.
William Giles.
William Gray.
Thomas Griffin.
J. H. Hinton.
James Hoby.
Joseph Ivimey.
Joseph Kinghorn.
George Pritchard.
John Saffery.
James Upton.
W. Winterbotham.
Messrs. Gilbert Blight.
William Burls.
W. B. Gurney.
Joseph Gutteridge.
Joseph Hanson.
John Marshall.
Samuel Salter.

Corresponding Committee.

Rev. J. Acworth, Leeds.
O. Clarke, Truro.
E. Daniel, Luton.
B. H. Draper, Southampton.
R. Edminson, Bratton.
C. Evans, Anglesea.
John Geard, Hitchin.
S. Green, Bluntisham.
W. Groser, Maidstone.
W. Hawkins, Weymouth.
J. Hemming, Kimbolton.
Mr. C. Hill, Scarborough.
Rev. T. Horton, Devonport.
J. Kershaw, Abingdon.
S. Kilpin, Exeter.
C. Larom, Sheffield.
John Mack, Clipston.
T. Middleditch, Biggleswade.
C. T. Mileham, Portsea.
James Millard, Lymington.
W. H. Murch, Frome.
J. Payne, Ipswich.
R. Pengilly, Newcastle.
Richard Pryce, Coate.
H. Russell, Broughton.
J. Singleton, Tiverton.
Mr. T. Thompson, Newcastle under Line.
Rev. T. Thonger, Hull.
T. Tilly, Portsea.
Rev. W. Tomlin, Chesham.
T. Waters, Pershore.
J. Wilkinson, Saffron Walden."

V. On the motion of the Rev. F. A. Cox of Hackney, seconded by W. B. Gurney, Esq.

"That the best thanks of this Meeting be presented to the Trustees of this Chapel, and to the Rev. Rowland Hill and the Trustees of Surry Chapel, for their kindness in permitting us to occupy their places of worship on the present occasion."

VI. On the motion of the Rev. John Birt of Manchester, seconded by the Rev. Reynold Hogg of Kimbolton,

"That the next Annual Meeting of the Society be held in London, on Thursday, June 23, 1825."

VII. On the motion of Joseph Gutteridge, Esq. seconded by the Rev. William Newman, D.D.

"That the respectful acknowledgments of this Meeting are due, and are hereby presented to Benjamin Shaw, Esq. Treasurer, for his able conduct in the Chair this day."

AUXILIARY SOCIETIES.

The Annual Meeting of the Missionary Union for *West Middlesex and its Vicinity*, was held at Brentford, on Wednesday, May 26. A sermon was preached in the morning at the Chapel near the Market-place, by the Rev. F. A. Cox, A.M. of Hackney, from Col. i. 13. *Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son;* and the business of the Society was transacted in the evening at the Wesleyan Chapel, kindly lent for the occasion, when a Report of proceedings for the last year was read, and the following Ministers and Gentlemen addressed the Meeting: Rev. Messrs. Cox of Hackney, Uppadine of Hammersmith, Lewis of Highgate, Coleman of Colnbrook, Pipe (Wesleyan) of Brentford, and Dyer of Battersea; Messrs. Keen, Brown, Ross, Gundry, Wood, and Hanson. The day was a very pleasant one, and we trust that useful impressions were made on the minds of many who were present. The whole amount received by the Union, during the year, was £111 9*s.* 11*d.*

The Anniversary of the *Frome* Auxiliary Society was held at the Meeting-house in Badcox-lane, on Wednesday, June 9. Robert Haynes, Esq. of Westbury in the Chair. The usual Reso-

lutions were proposed and seconded by the Rev. T. S. Crisp of Bristol, and James Evill, Esq. of Beckington; Rev. W. Winterbotham of Nailsworth, and Mr. Anstie of Trowbridge; Rev. Dr. Ryland and Rev. John Dyer, Secretaries to the Parent Society; Rev. John Saffery of Salisbury, and Rev. — Davies of Bath; Rev. J. Squance, Wesleyan Missionary from Ceylon, and Rev. Mr. Gough of Westbury Leigh; John Sheppard, Esq. and Rev. W. H. Murch, both of Frome. The Annual Sermon had been previously delivered in Mr. Murch's Chapel by Rev. Mr. Davies from Bath. The attendance was numerous and respectable, and the proceedings of the evening appeared to excite much interest.

On Wednesday, July 7, the Fourth Annual Meeting of the *Essex Auxiliary Society*, was held at Waltham Abbey. The morning service commenced at half-past ten, when the Rev. W. Wilks of Braintree began in prayer; the Rev. F. A. Cox of Hackney preached from Luke x. 29. *But he, willing to justify himself, said unto Jesus, And who is my neighbour?* and the Rev. J. Pilkington of Rayleigh concluded.

Met again in the afternoon at half-past two. The Rev. J. King of Halstead began in prayer. The Report was read by the Secretary, and the various Resolutions were moved and seconded by Messrs. Wilks, King, Keen, Bain, Pilkington, Rabbeth, Dyer (Secretary to the Parent Society), Wilkinson, and Carter.

N.B. Though our limits will not allow us to insert all the Resolutions passed at this Meeting, a copy of which has been kindly handed us by the Secretary, we must not omit the following.

"That this Meeting, strongly convinced of the advantages arising from *united* efforts, in furthering the design of Missionary Societies, does most earnestly recommend and invite the zealous co-operation of Christian churches in the good work which is more particularly the object of this Auxiliary."

Thanks were then voted to the Treasurer, the Secretary, and the Rev. F. A. Cox, who had been unanimously called to preside on the occasion.

In the evening at six, the Rev. J. Bain of Potter-street, commenced the service by prayer; the Rev. J. Dyer, Secretary to the Parent Society, preached, and the Rev. J. Wilkinson of Saffron Walden concluded.

The following morning at seven, the Rev. J. Pilkington preached from Isaiah ix. 2. *The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined;* and the various services connected with this Annual Meeting, which, though not numerously attended, owing to a variety of circumstances, were yet unusually interesting and pleasant, were closed.

The Committee have great pleasure in acknowledging the kindness of "The New England Society," incorporated for the purposes of affording religious instruction to the negroes so long ago as the reign of Charles II., by whom a donation of £100 sterling has lately been made in aid of the efforts of this Society in Jamaica, which sum has been equally divided between the stations at Montego Bay and Anotta Bay. The Committee are the more gratified with this act of liberality, because, as several of the leading Gentlemen in the "New England Society" are well acquainted with, and deeply interested in, the island of Jamaica, it forms a decisive proof of the favorable light in which those respectable and intelligent individuals look upon efforts to communicate spiritual instruction to the negro population.

Foreign Intelligence.

SERAMPORE.

The following letter from Dr. Carey to Dr. Ryland, containing an account of his late affliction, and merciful recovery, with other intelligence of a more general nature, will be read with great interest.

Serampore, Dec. 22, 1823.

My Dear Brother Ryland,

I once more address you from the land of the living, a mercy, which about two months ago, I had no expectation of, nor did any one else expect it. On the 8th of October I went to Calcutta to preach, and returned with a friend about midnight. When I got out of the boat close to our own premises, my foot slipped, and I fell; my friend also fell in the same place. I, however, perceived that I could not rise, nor even make the smallest effort to rise. The boatmen carried me into the house, and laid me on a couch, and my friend, who was a medical man, examined my hurt. The Danish sur-

geon was called in the mean time, and it was feared that the hip joint had received a violent contusion, if it was not luxated. This, however, proved not to be the case.

The day after the hurt, and the two next days, 110 leeches were applied to the thigh, and, except excruciating agony, all appeared favorable. I had no fever, or other bad symptom, till about the tenth day, when I was seized with a fever which was highly alarming. The pulse 120 in a minute for several days, attended with a violent cough and expectoration. Lord Amherst very kindly sent his own surgeon, Dr. Abel, to report my state of health to him. During this, unexpectedly, and unperceived by all, an abscess was formed, I believe on the liver, and the subsequent discharge of pus, which was very copious, continued for at least a month, with such violence, as often to threaten me with suffocation. From all these afflictions I am, through mercy, restored; I am still very weak, and the injured limb is very painful. I am unable to walk two steps without crutches: yet, my strength is sensibly increasing, and Dr. Mellis, who attended me during the illness, says he has no doubt of my perfect recovery.

During my confinement in October, such a quantity of water came down from the Western Hills, that it laid the whole country, for about 100 miles in length, and the same in breadth, under water. The Ganges was filled by the flood, so as to spread far on every side. Serampore was under water. We had three feet water in our garden for seven or eight days. Almost all the houses of the natives in all that vast extent of country fell. Their cattle were swept away, and the people—men, women, and children. Some gained elevated spots, where the water still rose so high as to threaten them with death. Others climbed trees, and some floated on the roofs of their ruined houses. One of the Church Missionaries, Mr. Jetter, who had accompanied Mr. Thomason and some other gentlemen to Burdwan, to examine the schools there, called on me on his return, and gave me a most distressing account of the fall of houses, the loss of property, and the violent rushing of water, so that none, not even the best swimmers, durst leave the places where they were. He fasted for three days.

This inundation was very destructive to the Mission-house, or rather premises. A slip of the earth took place on the bank of the river, near my house, and gradually approached it, till only about ten feet were left, and that cracked. At last two fissures appeared in the foundation and wall of the house itself. This was a signal for me to remove, and a house built for a professor in the College being empty, I removed to it, and, through mercy, am now comfortably settled there. During this illness, I received the constant news of the concern of all our religious friends for me. Our younger brethren visited me, as did some of the Independent and Church brethren, and many who make no profession of religion at all.

I have nearly filled my letter with this account, but I must give a little account of the state of my mind, when I could think, and that was generally when excited by an access of fever; at other times I could scarcely speak or think. I concluded, one or two days, that my death was near; I had no joys, nor any fear of death, or reluctance to die: but never was I so sensibly convinced of the value of an atoning Saviour as then. I could only say, "Hangs my helpless soul on thee," and adopt the language of Psal. li. 1, 2, which I desired might be the text for my funeral sermon. A life of faith in Christ, the Lamb of God, who taketh away the sin of the world, appeared more than ordinarily important to my mind, and I expressed these feelings to those about me with freedom and pleasure.

Now, through the gracious providence of God, I am again restored to my work, and daily do a little, as my strength will admit. The printing of the Translations is now going forward, almost as usual: but I have not yet been able to attend to my duties in College, and only one day to those of translator of the Laws and Regulations of the Governor-General in Council: an office to which I was this year appointed.

The affairs of the Mission are more extended, and, I trust, in as prosperous a state as at any former time. There are now many of other denominations employed in missions, and I rejoice to say, that we are all workers together therein. There is no ill-will towards each other: but on every hand a spirit of love and mutual co-operation prevails. The various reports published, will give you a tolerably correct idea of the progress of the gospel. Female Schools have been set up, and much encouraged. I think we have 16, containing 220 children, at Serampore and its neighbourhood, all regularly visited by our young

ladies, viz. brother Ward's two daughters, brother Marshman's daughter, Felix's widow and eldest daughter, and another young lady, a member of the church. The native churches were never in a better state, and the face of the Mission is in every respect encouraging. I have much happiness in my domestic circumstances and relations, and am surrounded with goodness. I received yours from Liverpool a few days ago. My heart cordially unites with yours. Give my love to all who know me.

Very affectionately yours, W. CAREY.

DIGAH.

THE following extracts are made from the last communications received from our late valuable Missionary, Mr. Rowe. They would have been inserted earlier, but for the press of other matter.

April 17, 1823.

"IN some cases I think I have seen some happy effects of a moral nature produced by the gospel; but this is not conversion to God. The native brethren have again visited some places to the north of the Ganges. The place we appropriate to the accommodation of inquirers, much resembles a Missionary Inn. Travellers are frequently turning in to rest themselves, which affords a favourable opportunity of directing the attention of many strangers, from all parts of the country, to the word of life. Among our recent inquirers there was a young Hindoo, who came from Chuprah, (which is situated about twenty miles above us,) and of his own accord offered to embrace Christianity. On questioning him respecting his motives for wishing to become a Christian, he frankly acknowledged that he was influenced by the hope of being maintained. We endeavoured to explain to him what was necessary to a man's becoming a real Christian, and assured him we had no worldly substance to bestow upon him. After hearing this explanation he resolved to return home. Three pretty well informed men, one of whom was a bramhun, from Nepaul, have lately spent about a week with us in hearing and searching the Scriptures. They ate and drank with our native brethren without the least hesitation, and professed a cordial approbation of what they had heard and read. The bramhun had been here before: I think he called about three years ago. When they left they took an Hindoost'hanee New Testament, and some tracts with them. The Zemindar of a neighbouring village professes to love Christ, and to worship him, but refuses to renounce his caste. He has visited us several times, and the brethren have visited him in return. We have now an inquirer, a bramhun, who has spent the greater part of his life in visiting the most renowned places of Hindoo worship. He is reading the Hindoost'hanee Testament in the Persian character. Of the folly of all he has been doing he says he is fully convinced, and is certain that he will never derive any benefit from such means. May the Spirit of God lead him in the right way!

Our native brother Roopdas is very poorly. Fevers and the cholera morbus are very prevalent around us. Many are daily swept away by these fatal diseases, but through mercy we are all hitherto spared. I have frequent applications for medicines from the poor natives, and I often regret that I possess so little knowledge of the healing art."

July 7, 1823.

"OUR native brethren have been ailing, in consequence of the severity of the weather, and have not therefore been able to itinerate so much as they usually do. Roopdas has been apparently on the point of death. But notwithstanding these indispositions, in addition to their ordinary engagements at home, they have visited a considerable number of villages around; and Roopdas has spent about a week in visiting a number of villages to the north of the Ganges. I could fill sheets with the conversations we have with the natives from day to day, but there is such a sameness in them that they would afford you no particular interest. I will, however, mention a few incidents. As brother Hureedas was one day itinerating along the banks of the Ganges, he met with a Fakeer of a very haughty deportment. He was engaged in worshipping Gunga, and was surrounded by about twenty-five persons, who were witnessing his devotions. Hureedas took his station among them, and opening his Hindoost'hanee Testament, read and made his remarks on the VIIIth Chap. of the 1st of Corinthians. The Fakeer exclaimed, 'You despise our gods.' 'Yes, I do,' said Hureedas. 'Then,' said the Fakeer, in reply, 'I will not hear what you have to say.' Referring him to the ten commandments, and particularly to that which forbids the worship of images, Hureedas said, 'If you will not hear me, will you not

obey these commands of God?' to this the Fakeer replied, 'I will not, I obey the laws of no one whom I cannot see.' Some of the spectators here interfered and said to the Fakeer, 'Your words are nothing, but this man's words are true.' The Fakeer then became exceedingly angry, but after some farther conversation said, 'Well, I will call and see your Padree Sahib.' On another occasion, when on his way to a village a few miles off, he met with a native merchant and some others on the road. The merchant observing a book under his arm, said, 'What book have you there?' Hureedas replied, 'The Word of God.' He then opened it and read a portion from one of the Gospels. The merchant said, 'I have one of these books at my house.' Hureedas asked him from whence he had obtained it, to which he replied, 'A Sahib gave it to me;' and added, 'I have read it—it contains good instructions, but there are some things which I do not understand, and I wish you to explain them to me.' This led to a long conversation. At parting, the merchant invited Hureedas to visit him at his house. At another time, he collected about fifty persons in front of a shop, in a populous village, to whom he read and made some remarks on the IXth of Matthew. A man present was much struck with the account of Christ's raising the ruler's daughter from the dead, and asked a number of questions respecting the person who performed this miracle. Hureedas told him that the person who spoke the things and performed the miracles recorded in this chapter, was Jesus the Son of God. A Mussulman opposed him by asserting that he was only a Prophet, and not the Son of God. All the Hindoos present, united in opposing the Mussulman, and expressed their belief that Jesus was more than a prophet: he had performed the works of God, and must therefore be his Son. On taking leave, some of them said, 'What is written in this book is true, and we like to hear it, but we cannot give up our caste to embrace it.' Several invited him to come and see them again, and a man belonging to another village, invited him to come to his village also.

Roopdas was much gratified by the reception he met with at several places on the other side the Ganges. At one place he was kindly received by a number of persons assembled, according to the custom of this country, to partake of a feast occasioned by the death of one of their friends. At another village he took up his abode with a shopkeeper. Here, after conversing with a number of the villagers, he had worship with the family in the evening, and again the next morning before his departure. A Zemindar solicited that we would set up a school in his village, and said he would let us have a place free of rent. We have had several applications of this nature from over the river, but have no funds to enable us to comply with them. When engaged in conversation with some in a market, a Zemindar asked Roopdas if the book he had was like those which had been distributed at Hajeepore fair. He replied, 'The same.' The Zemindar said, 'They are very good books, but they are not according to our customs."

THE following particulars respecting the closing scene of brother Rowe's life are extracted from a letter, addressed by his mourning widow to her friends at Serampore.

"During the last fortnight of his illness he often adverted to the period of his decease, which he ever insisted on would shortly take place; and frequently when going to take medicine, would say 'I will take it, but it can do me no real good.' He expressed to me the fear lest I should sink under the approaching event, and to save me all the distress and perplexity in his power, he would engage in his temporal affairs, setting things to rights as much as possible, and at the same time, giving me what counsel he was able, or thought necessary: but my ear being pained and my heart deeply harrowed, I could scarce give it place in my mind; and I now fear I have lost the recollection of many important things.

"It was very grievous to me to hear him utter desponding thoughts of his interest in the Saviour, and a total loss of that blessed hope which had not only sustained him through life, but had enabled him to extend consolation to others. He deeply lamented his being so unprofitable a servant of the living God, and thought there were ways in which he might have served the cause of Christ, more than he had done. Such continued to be his feelings, until last Friday morning, when after a fainting fit, he recovered his former state of mind. I had presence of mind and fortitude given me to improve the moment, and commenced asking him such questions relative to the state of his soul, as occurred to me, most of which have quite escaped my recollection, but his pleasing answers hang on my ear and

dilate my heart with the sweetest feeling of Christian sympathy. 'My dear, I hope the cloud has passed from your mind?' 'O! I have no cloud—my soul rejoices in the glory that shall shortly be revealed to me in Christ Jesus.' 'Can you now say he is precious?' (for when I some days before asked that question he said 'he could say so with his lips, and once thought he could with his heart') 'Oh yes! I am happy in God—my heart glows with the foretaste of the love of Christ and the bliss that awaits me—I am full of bliss.' 'Can you commit us, your wife and children, to the care of God?' O! if I had a thousand souls, I could rest them all on Christ.' 'Do you feel any terror now at the prospect of death?' I am not afraid to die—Satan is a vanquished enemy, he can do me no more harm: I long to be with Fuller, and Pearce, and Trowt, to drink the new wine with them in heaven.'——Here, seeing us all in tears, he shed a tear, and evidenced a great struggle at heart between natural affection and the state he was in. My mind being relieved, and my heart delighted, as to his state, I left him quiet."—After this, his mind wandered, and he was, for the most part delirious.

KINGSTON.

MR. COULTART arrived at Kingston, after an agreeable passage, on the 6th of April, and found our Missionary brethren and their families all well; but within three weeks afterwards had to mourn the very unexpected death of our friend Mr. Knibb, who was taken ill on the 22d, and died on Sabbath evening the 25th. Of this affecting event, Mr. Coultart gives the following impressive account.

ON the Wednesday prior to his death, he came up from Port Royal, where he had remained about eight days for the benefit of the air: he breakfasted with us, and seemed in good spirits and tolerable health. On the same evening he complained of the water disagreeing with him, and had a restless night. Thursday morning I went to see him, and found him much weakened by the pain of the preceding night. The usual apothecary had been with him, and returned while I was there; he pronounced his complaint the colic, a very common and dangerous disease in this country. It was the third attack he has had within the space of twelve months. All medicine proved ineffectual. I did not see him again until the Sunday evening, being exceedingly busy; but I kept a messenger going pretty often, who brought favourable reports at times, saying the pain had subsided, only his nights had been sleepless. Mr. Tinson called on the Lord's-day evening, on his way home from Mr. Knibb's house, and desired me to step up, as he perceived a great change, and the physician for whom I sent, desired the counsel and aid of another. One of the oldest and most scientific practitioners on the island was called. I was there—he examined his pulse, or rather the place, for the pulse was gone—his legs were cold to the knees—his hands and arms clammy and cold—his features lengthened and sharp—his eyes sunk and indicating intense anxiety; yet he spoke to me with great clearness and strength—told me his mind was fixed on Jesus—he was confident of safety: yet it was not a joyous but a solemn period—Oh, it *was* a solemn period!—he saw his widow and fatherless babe; he had previously taken his leave of them—there was now no cordial embrace, no kind adieu, as might have been expected at a parting like this. The first feelings of eternity had come upon him, and all his wishes and his prayers were fixed on his own immortal soul. The hiccups came on, an unerring symptom of death. The palsied hand and slightly contracted fingers, shewed so obviously and impressively the close of the struggle with the last enemy, that I think I can never forget it. The scene has made a horrible impression on my senses; I seem to burn with revenge against the insatiable monster, who appears to me now stalking round the scene of his conquest, with a grin of triumph on his fleshless face. We shall long feel deeply the loss of so faithful and indefatigable a Christian. May Almighty God sanctify this mysterious dispensation, and direct you to find another to fill the vacancy existing!

Mr. Phillips left Kingston for Anotta Bay, about the time of Mr. Coultart's arrival. He could not immediately obtain a license, as no precedent could be found for granting one in the annals of the parish, but several of the magistrates, and other respectable inhabitants, had received him with very great kindness, and there seems no reason to apprehend any final impediment in the way of his settling there.

Contributions received by the Treasurer of the Baptist Missionary Society, from June 20, to July 20, 1824, not including Individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Colchester, Auxiliary Society, by Mr. Hardy	16	9	5
Bessel's Green, Penny Subscription and Missionary Box	3	2	0
Martham, Baptist Church, by Rev. George Gibbs	1	0	0
Boston, Friends, by Miss Wright	2	18	6
Suffolk, Sundries, by Rev. James Payne	2	13	6
Dorman's Land, Collection by Rev. Mr. Chapman	10	0	0
Collected by Mrs. Elvey	10	10	0
A Lady's Missionary Box	2	1	0
Hertford and Ware, by Miss James and Miss Medcalf	2	11	7
Irthlingborough, Missionary Prayer Meeting, by Rev. T. Allen	5	7	6½
Amersham, Auxiliary Society and Subscriptions, by Rev. Mr. May	12	4	6
Isleham, Missionary Prayer Meeting, by Rev. J. Reynolds	5	16	0
Isle of Ely, Half-year's Collection, Associated Ministers (one Moiety)	3	5	0
East-lane, Walworth, Female Missionary Society, (one Moiety) by Rev. R. Davis	17	11	7¼
Part of a Collection at Rev. James Upton's, Church-street	5	0	0
Baptist Church, Parliament-court, Artillery-street, Bishopsgate, by Mr. Stennett	6	2	6
Chatham, Auxiliary Society, by Mr. Brindley	17	2	6
Westerham, Female Association, by Mr. Wearing	4	0	0
Bridgnorth, collected by Miss M'Michael	7	10	0
Norwich, St. Clement's, Weekly Subscriptions	7	0	0
Collection at Great Queen-street, 23d June £100 13 2			
Surry Chapel 84 14 2			
Eagle-street 5 0 3			
Annual Meeting 84 13 5			
Received since 46 0 0			
	321	1	0
Legacy of Mr. Robert Harris, late of Trowbridge £200 Duty 20	180	0	0
Benjamin Shaw, Esq. Donation	25	0	0
Thomas Wontner, Jun. Esq. Islington, by the Secretary, Ditto	10	10	2
Mr. Thomas Thompson, Newcastle-under-Line Ditto	10	0	0
William Manfield, Esq. *Denmark Hill* Ditto	10	0	0
F. M. S. by Mr. Burls Ditto	5	0	0
J. H. L. T. and Mrs. L. T. Ditto	4	0	0
A Friend, by Rev. Thomas Griffin Ditto	2	0	0
Rev. Dr. Steinkopff Ditto	2	0	0
A Lady, by Rev. Stephen Sutton Ditto	0	10	0

TRANSLATIONS.

Legacy of Mrs. Ann Calwell, late of Bath, by Wm. Frend, Esq. and A. Maxwell, Esq. Executors	1000	0	0

FEMALE EDUCATION.

Ladies at Maze Pond, for a School in Calcutta, by Mrs. Gouldsmith	15	0	0
Robert Davies, Esq. *Walthamstow*, for Serampore Schools	40	0	0
Stone, *Staffordshire*, collected by Miss Sharp	2	0	0

TO CORRESPONDENTS.

The Thanks of the Committee are presented to some female "Friends to Missions" at Frome, for a Quantity of Pincushions, Needle-books, &c. as Rewards for the Female Schools; also to Mr. Moody, *Bristol*, Rev. George Atkinson, *Margate*, and other Friends, for sundry Parcels of Magazines, &c.

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

No. IV.

JULY, 1824.

ANNUAL MEETING.

The Annual Meeting of the above Society was held at the City of London Tavern, June 22, 1824. The Meeting was opened by singing a few verses of the 67th Psalm; and the *Rev. Dr. Newman*, of Stepney, engaged in prayer.

On the motion of *Benjamin Shaw, Esq.*, seconded by *Mr. Burls*, Robert Humphrey Marten, Esq. was unanimously called to the Chair.

After an appropriate address, the Chairman called upon the *Rev. John Edwards*, one of the Secretaries, to read the Annual Report.

The Report stated, that during the last year, *eighteen* Missionaries had been employed under the patronage of this Society; and although not altogether supported by its funds, yet so far dependant, that without its aid they must have relinquished many stations, which, but for their labours, would have been lamentably destitute of evangelical instruction. Besides the above Missionaries, who are entirely devoted to the work, there are upwards of *eighty* stated and occasional preachers of the Gospel, who are assisted in defraying the expenses of their village labours.

One very gratifying feature of the Report was, a reference to the formation of *three* District Auxiliary Societies, which promise considerable assistance; the account of them is in substance as follows:—

"A General Public Meeting was held at Bridgewater, the 17th of November, 1823, for the purpose of forming an Auxiliary Society for part of the Western District, in aid of your Society. The Chair was taken by W. Cadbury, Esq. of Rumhill House, who, in an appropriate address, stated the object of the Meeting, and expressed an assured hope, that being assembled with a view to promote the salvation of immortal souls, and especially the salvation of our fellow-countrymen, we should not fail of being encouraged by the support and co-operation of all present. The cause was then advocated by one of the Secretaries of the Parent Society, (Mr. Edwards) and also by various ministers and gentlemen from the neighbourhood. This District Auxiliary has already contributed the sum of £37. 1s. 4½d. to the funds of the Parent Society; and it is earnestly hoped, that its future efficiency will correspond with its auspicious commencement.

On the 20th of April last, at the half-yearly Meeting of the Wilts and Somerset Association, an Auxiliary Baptist Home Missionary Society was formed for Wiltshire, and the parts adjacent. The Meeting was held in the Baptist Chapel, (Mr. Gough's,) at Westbury Leigh, Robert Haynes, Esq. in the Chair. The usual resolutions were proposed and carried with the greatest cordiality. Rev. S. Saunders, of Frome, and the Rev. J. Edwards, from the Parent Society, preached on the occasion. Phillip Whittaker, Esq. of Bratten, was appointed Treasurer; and the Rev. R. Edminson, of Bratten, and J. Evill, Esq. of Beckington, Secretaries. Including some subscriptions which were due in that neighbourhood, this Auxiliary has already remitted £40. to the Parent Society.

At Farringdon, April 21st, was formed an Auxiliary Baptist Home Missionary Society for Oxfordshire, and counties adjacent. A discourse was delivered at the Upper Chapel in the morning, by the Rev. F. A. Cox, one of the Secretaries of the Parent Society. In the afternoon, a public Meeting was held in the Town Hall, when the resolutions forming the basis

of the Auxiliary were adopted, and a very lively interest created, by the speeches which were made, respecting those numerous villages and hamlets of our native country, whose inhabitants are utterly destitute of the inestimable blessings of an evangelical ministry, and of others who are very inadequately furnished with the means of religious instruction. In the evening, the Rev. J. H. Hinton urged the importance of the Society's labours, by a representation of the moral condition of men "dead in trespasses and sins." C. Smith, Esq. of Blockley, was appointed Treasure; and the Rev. John Kershaw, of Abingdon, and the Rev. James Hinton, of Oxford, Secretaries. The collection at Farringdon amounted to £16. 10s. 8½d.

The Report concluded by expressing regret, "that a Society so long established, and of such acknowledged utility, should not have hitherto been supported with a zeal and liberality more commensurate with the claims of our kindred, and the necessities of our countrymen. Besides a balance due to the Treasurer of £220. 12s. 7d. upwards of TWENTY *new applications*, well recommended, on behalf of at least ONE HUNDRED *destitute villages*, are now waiting the result of this Annual Meeting. Whether your increased liberality will justify the Committee about to be elected, in extending the operations of the Society by increasing the number of its Missionaries; or whether the disappointed applicants shall be permitted to sink down again into that state of apathy, from which, perhaps, the visits of your messengers, or the reports of your exertions, had but recently aroused them—it must be left with this Meeting and the religious public to determine. Shall not the fear of "losing the things which we have wrought"—forbid—shall not the hope of winning souls to the Redeemer forbid—shall not our grateful sense of obligation to Him, "who hath made us to differ,"—forbid—that we should withhold or delay a contribution, that might be the means of converting sinners from the error of their ways, saving souls from death, and covering a multitude of sins! O Christians! be entreated to remember how much you owe to Him, who sacrificed his life to save you; and that he from whom all talents and means of usefulness are derived, hath said, "Occupy till I come;—blessed is that servant whom, when his Lord cometh, he shall find so doing."

The following Resolutions were then unanimously passed.

Moved by the *Rev. John Birt*, of Manchester; seconded by the *Rev. Professor Chase*, of Columbian College, North America:

"That the Report, which has now been read, and which furnishes ample reasons for the public expression of devout gratitude to God, who has graciously vouchsafed his blessing to our undertakings, be adopted and circulated under the direction of the Committee."

Moved by the *Rev. Joseph Kinghorn*, of Norwich; seconded by the *Rev. E. Daniels*, of Luton:

"That the services of the various Officers of this Society during the past year be acknowledged with approbation and thankfulness; and that for the year ensuing, WILLIAM DAY, Esq. be requested to continue *Treasurer;* the Rev. F. A. COX, A.M. and the Rev. JOHN EDWARDS, *Secretaries;* and the following Ministers and Gentlemen the Committee, with power to add to their numbers:—Rev. R. Davis, East-lane, Walworth; John Dyer, Fen-court; J. H. Evans, Hampstead; Wm. Newman, D.D. Bromley; J. Upton, Brunswick-street, Blackfriars; C. Woolacott, Westminster.—Messrs. Beatson, Pancrass-lane, Cheapside; James Bennett, Park-place, Walworth; N. Bosworth, Tower-hill; J. Brown, 137, Bishopsgate-street; R. Buckland, Hackney; E. Buttenshaw, Holborn-bridge; J. Dunn, Hackney; W. Dunn, Ditto; J. Farr, 252, High Holborn; W. B. Gurney, Essex-street; J. Hadden, Castle-street, Finsbury-square; J. Hanson, 99, Newgate-street; J. Heath, Blackman-street, Borough; J. Jessop, Minories; W. Johnson, 75, Bishopsgate-street; P. Hillard, 49, Ditto; W. Napier, Grand Junction Wharf; Mr. Poole, Lincoln's-inn; T. Roots, 97, Blackman-street, Borough; S. Salter, Newgate-street; T. Thompson, Long Annuity Office: J. B. Wilson, Clapham Common."

Auditors:—Messrs. Beatson, Marshall and Pritt.

Moved by the *Rev. Mr. Carlisle*, of Chelmsford; seconded by the *Rev. James Payne*, of Ipswich.

"That the claims of our own country upon the attention and capacities of every one who possesses an enlightened mind are so obvious, that this Meeting feels it incumbent to express a determination ever to cherish a primary concern for HOME, and not to relax in

effort, till there shall no longer remain a British village unvisited, or a British mind untaught."

Moved by the *Rev. James Hinton*, of Oxford; seconded by the *Rev. John Saffery*, of Salisbury:

"That the thanks of this Meeting are especially due, and are hereby presented to those ministers and friends, who have exerted themselves during the past year in the formation of Auxiliary Societies; assured that such Societies are eminently conducive to the great purposes of this Institution, by diffusing its influence, and extending its usefulness; and that the establishment of such Auxiliaries in every part of the kingdom, would prove highly beneficial both to the Society, and to the localities where they might be arranged — by maintaining between themselves and the Parent Institution a reciprocity of interest—by communicating and receiving information and supplies—and by more fully systematizing those operations which are conducted for the universal benefit."

Moved by the *Rev. Dr. Steadman*, of Bradford; seconded by the *Rev. Moses Fisher*, of Liverpool:

"That the kind services of those who have taken journies for this Society, and the effective assistance of Juvenile Institutions and individual Collectors, be hereby gratefully acknowledged, as they are highly appreciated."

Moved by the *Rev. Mr. Elliott*, of Demarara; seconded by *Benjamin Shaw, Esq.*

"That this Meeting feels indebted to R. H. MARTEN, Esq. for obligingly taking the Chair, and superintending the proceedings of the evening."

We regret that our narrow limits will only allow us to insert the following short extracts from the speeches delivered on this occasion.

R. H. MARTEN, Esq. the *Chairman*.—I appear here at the request of many of my esteemed Christian Baptist friends, and shall feel great pleasure in witnessing what will be brought before us, and I doubt not you will receive the same gratification. I was much struck with the first expression of the prayer which we have just been offering up—that it might please God to be present here. I trust every one will remember that the eye of Almighty God is upon us, and that in a peculiar manner, though not in a temple dedicated to his praise. I was struck too with the first line of the hymn which has been sung,

"Shine, mighty God, on Britain shine."

We are assembled here to-night to promote the purpose for which we have been praying, that God may shine on Britain; and I am deeply convinced, that it will cause the greatest degree of splendour and glory to rest upon an empire, when the light of the glorious Gospel shines upon it, and wherever ministers may declare the glad tidings of salvation. I am happy to see so many young persons present; I am persuaded parents cannot do better than bring their children to such meetings as these, that they may see the way in which they ought to walk. It is my warmest wish, that all the parents here present, may live to see their children grow up to be more useful than themselves. I will only add, that at the meeting of this Society last year this room filled; how many who were present then have been called to appear before God! How many who are now here, will be called away before the return of this day twelvemonths! Under these impressions let us attend to the duties before us.

REV. J. BIRT.—There are circumstances which would have rendered me altogether unwilling to accept the appointment of moving the first resolution, as I should have felt great difficulty in presenting myself before you so early, being comparatively a stranger; but I think it right to give as little trouble as possible to the persons who conduct the business on these occasions. In the Report, allusion is made to the recent visit of my friend, Mr. Edwards, to Lancashire. We rejoiced to see him, although we regretted local circumstances were so pressing for the moment, that the contributions were far below what we wished them to be; the next time we are visited, I hope we shall prove that this regret was sincere. With the exception of the circumstance of appearing so early in the business of the evening, it may be considered an advantage to have to move the adoption of such a Report as that which we have just heard, because it supersedes the necessity of much argument to convince you, that it ought to be adopted. Indeed, so far from feeling any apprehensions that I should fail to convince the Meeting that it ought to be adopted and circulated, my only fear is lest I should weaken the impression which is already made upon you. I am not in the least surprised to find that you have so large and respectable an assembly this evening; nor am I surprised to see so many marks of lively

interest in the subject now presented to you; for certainly whatever there may be of argument or interest connected with preaching the Gospel to those who are perishing for lack of knowledge, must be concentrated on such an occasion as the present. There is nothing by which our minds are convinced of the duty of sending the Gospel to the inhabitants of the earth, but must come upon us with peculiar conviction, and much higher excitement, when we think of those who are perishing for lack of knowledge before our eyes, and within the reach of our hands. Surely if we feel, and we ought to feel the necessity of sending the Gospel to the most distant parts of the globe, where the inhabitants are crying—"Come over and help us," we cannot but experience still more lively emotions, when we know that in our highly favoured land, where we possess the means of grace in such abundance, that there are yet so many districts, the inhabitants of which have, perhaps, never heard a Gospel sermon: but are still living as if there were no God above them, and no eternity before them. When we consider that these things are near us and around us, it is no wonder that occasions like this should be marked by peculiar and lively interest. But we are not called upon to assign a preference to any one of the Societies, whose object it is to promote the glory of God by the preaching of the Gospel. On the contrary, it is impossible for us to take a lively interest in sending the Gospel abroad, but we must feel for men at home; and if we feel for the souls of men at home, the very same operation of feeling will extend to men abroad; and, therefore, it is no longer strange that all these societies, if they have not come into existence at one time, have yet grown up together; and that, as they have a universality with respect to their object and design, so they have a perfect reciprocity of operations and influence. I am here reminded of a remark, made not long ago by an excellent clergyman, with whom I was in company, when a lady said to him, "Sir, there is a dispute amongst us which we cannot settle, and we shall be glad if you can do it for us: we cannot tell whether the Church Missionary Society, or the Society for Promoting Christianity among the Jews, be the best Society, and most dserving of assistance." He replied, "Madam, I will tell you how we do in the town where I reside; when the year begins, there is nothing like the Missionary Society, it is the first and the only subject; as soon as our collections are over for that, then nothing is like the Jews' Society; and as soon as that is over, then we are all for the Bible Society, and nothing is heard of but the Bible Society." "Well, (said she,) but what do you do when you have dismissed these" "Then, Madam, (said he,) we are ready to welcome the first good cause that comes;" and this, I trust, will be universally the case.

Professor Chase.—My thoughts are borne back to that most interesting part of my life, devoted to the service of a Home Missionary Society in my native land. It is with joy and gratitude that I remember the forests and mountains that were traversed in the Western border of the United States, and the hamlets and the cottages that were visited. They are amongst my dearest remembrances, and they are reflections on which, in the hour of serious contemplation, I love to dwell; and they are never thought of, but with a deep impression of the utility of efforts like those in which this Society is engaged, and in whose labours, as well as on a thousand other occasions, the opportunity has been presented of seeing, how important for a Society of this kind, is the circulation of such facts as are in the Report. Who, Sir, here present, that has devolving on him the duties of a pastor, but has felt a deep interest whilst listening to the Report? and who has not felt a benefit to his own soul? What pastor, while listening to it, has not felt afresh that he is placed in the centre of a sphere, in which are comprehended the duties and obligations of a Pastor and a Missionary? and who has not had his own heart awakened afresh to those exertions which he may make in the character which he sustains—exertions similar to those which devolve on a Missionary in his excursions? and how many who may not have been present will feel a similar excitement? How many pastors, officers, members of churches, and such as have had their hearts touched with the grace of God, will be awakened from their slumbers, to exert themselves in this cause, till every pastor, every Christian, every one who hopes that his soul will be found at last among the redeemed, shall be awakened to those holy efforts, which must be put forth, before the knowledge of the Lord shall cover the earth?

Rev. E. Daniels.—The present is a day of great and extended benevolence, but the greatest of all benevolence to

man is the diffusion of the glorious Gospel to all mankind—it meets their miseries, and is calculated to heal their spiritual maladies and lives; but alas! it is not adapted to their taste: it is therefore necessary for us to take it to them, to go where they live, and excite in them, if possible, an appetite for this spiritual food. Now the great design of the Home Missionary Society is to offer this remedy to the souls of our perishing fellow-countrymen. But the chief subscribers to this cause are our poor Ministers and poor Missionaries. You contribute a guinea a year, and when the subscription is given, the work is over; no great exertion has been made, and no privation endured; but your Ministers and Missionaries go in the midst of difficulties and persecutions, and wants of privation, expending the energies both of body and mind in promoting the great cause.

Rev. Mr. Cox.—In accepting the office of Joint Secretary, assigned me by your kindness, I feel very deeply the responsibility of such an office. I have accepted I hope with deliberation and seriousness, and with a determination to fulfil all the important, and I feel them to be important, duties of such a situation. I accept it with the public pledge to do so, and with the strong and deep feeling of increasing interest in this Society, which indeed I have cherished for years past, but which I more than ever cherish at this moment from an investigation of some parts of our country. I ought not, however, with gentlemen around me, whom you are anxious to hear to go into a detailed account of the operations of this Society, they are indeed before you; as to its principles you appreciate them, your presence shows that you appreciate and feel the importance of such a Society as this which possesses no sectarian feeling or principles, but desires to extend to the utmost extent the knowledge of Jesus Christ our Lord, and Sir, as I am surrounded by gentlemen, distinguished from their exertions on behalf of Foreign Missions, I feel happy that in proportion as we encourage a Society like this, we are promoting Christianity in different parts of the world, for we shall raise up warmer feelings in a greater number of hearts who will come with their labours, and their money, and above all with their prayers, to promote the knowledge of Christianity in Britain, in India, in the universal world. I trust, Sir, that it is not a mere momentary excitement that pervades our minds, but a sincere and influential concern to promote the great and interesting cause. I feel therefore persuaded, that when you retire from this room, your interest in the cause will not cease, but that you will carry in your hearts, and into your families and social circles, those feelings that will bring us larger contributions, and not only preserve the cause from languishing, but give it new energy every year and every day.

Rev. Mr. Carlisle.—Mr. Chairman, I will not make a speech, but commence with an anecdote, I feel a love to this Society, for I may be a Home Missionary, though a stated Pastor, and every stated Minister ought to be a Home Missionary. Methinks that one of the objects that your Society ought to have in view, is to take up the cause of poor gypsies, knowing that there are 18,000 of immortal souls who go under the name of gypsies, in England. If there be any Home Missionaries here, I can tell them they will never do any good with gypsies, until they gain their confidence—gain their confidence, and they will lay down their lives for you. (Here the speaker related many particulars of a visit which he paid to a gypsey camp, which we have not room to detail.—The following extract will be found interesting.) On one occasion I described the Saviour's merits and sufferings, "O Sir, (said one of them,) what a pity that such a good being should suffer!" I then shewed them the absolute necessity of God's justice being satisfied; then I saw the gypsey's tear, but Jeper Shesheh, (the king of the camp,) could not see into the idea of a substitute; now, as we must be very particular with gypsies, I fell on this plan. "Now (said I,) if your son here should kill a man, that is a capital crime, and he would be taken to Chelmsford, and tried for his life, and sentenced to die, now what would you think if I were to say this young man shall not die, though he has committed a capital crime; but if blood must be shed, I will die for him, here I am." "I see it, Sir, I see it." "What do you see?" "I see Jesus Christ, getting between God and us, and dying for us." It rejoiced my heart that here the great plan of salvation was broken up to them, for it cannot be understood by any, except they have an idea of the Saviour getting in between God and the sinner. When I was about to leave them, they said, "Will you come to-morrow morning, Sir!" I agreed, and I went again at seven o'clock, and preached the absolute necessity of the Holy Spirit of God to

change the heart, and then the great scheme of salvation was broken up to them, but there was not one that could read the Bible, but a little boy, who was not a gypsey, but his mother had married a gypsey man, and this little boy could read any chapter in the Bible, and he was ten years of age, and he had received his education in a Sunday-school at Hastings in Sussex. This little boy read them a chapter, and we parted.

Rev. Mr. Payne.—We have been reminded of brevity, and the late hour of the evening requires that it should be observed; the motion I have to second, I am sure needs little commendation, it is a motion which will strike the mind of every one who hears it, it appeals to every one who possesses an enlightened mind, because the claims of our country are so strong upon the attention of us all. I would take a hint from what has been before observed, and at this time I would be all for the *Home* Missionary Society, let us consider how much good is connected with exertions at Home; for if they are encouraged by subscriptions and prayers, and followed by the blessing of God, we shall become more desirous of promoting other objects; perhaps a hint might here be dropt to those who are desirous of promoting Village Preaching—that they should not leave all to be done by such Societies as these, but put their shoulders to the wheel themselves.

Rev. John Saffery.—My good friend from Norwich has told you that a great deal depends upon the Treasurer and the Secretaries and the Committee, and you will all agree in that, but then every thing does not depend upon them, they want aid, they do not like to stand alone; some men are a host in themselves, like David, but they are men, and depend upon circumstances, and when they see not others co-operating with them, they are discouraged, but when they come to their aid, they are emboldened, and it is upon this ground that I am glad of the establishment of Auxiliaries to this and other Societies, besides the men that are a host in themselves are mortals, and they must die, and if they fall, how desirable is it that a host should be near, that may engage in the service, and make up the deficiency occasioned by the departure of these men of God. On this ground I urge the adoption of Auxiliary Societies to all our Missionary Institutions, and therefore I think that they ought to be most assuredly encouraged.

The excellent addresses of the Rev. Messrs. Elliott, Hinton, and Fisher, Dr. Steadman, B. Shaw, Esq. and the Chairman, are reluctantly omitted entirely for want of room. Observations on the best means of arranging and rendering efficient Auxiliary Sobieties, Associations, &c. &c. by the Rev. O. Clark, of Taunton, will appear in the next Number of the Quarterly Register.

Monies collected by the Rev. J. Edwards, *on a Journey in* Lancashire *and* Yorkshire, *in March*, 1824.

	£	s.	d.
Accrington.			
Bury, Mr. W.	1	0	0
Collected after Sermon	5	0	0
Kenyon, Mr.	0	10	0
Lancaster, Mr.	0	10	0
Lang, Mr.	0	10	0
Maitland, Mr.	1	0	0
Simpson, J. Esq. Don.	2	0	0
Sykes, Mr. R.	0	10	0
Sykes, Mr. R. Jun.	0	10	0
Bradford.			
Ackyrod, Mr. F.	0	10	6
Aked, Mrs. and Son	1	0	0
Barraclough, Mr. Joseph	0	10	6
Broadley, Samuel, Esq.	2	0	0
Brogden, John, Esq.	1	0	0
Croit, Mr.	0	10	6
Illingworth, Mr.	1	1	0
Kieghley, Mr.	0	10	6
Londsdale, Mr. (of *Colne*)	0	10	0
Morgatroyd, Mr.	1	1	0
Several Friends	0	7	0
Steadman, Rev. Dr.	1	1	0
Tetley, Mr.	1	0	0
Bramley.			
Collection at the Rev. John Trickett's	3	12	0
Leeds.			
Collection at the Rev. Messrs. Langden and Ackworth's	8	4	0
Thackery, Michael, Esq.	2	0	0
Do. Mrs.	1	0	0
Do. Mr. John	1	0	0
Manchester.			
Callander, Mr. W. Sub.	0	10	6
Collection at the Rev. John Birt's	10	10	0
Hadfield, George, Esq. Sub.	0	10	6
Leese, Joseph, Esq. Sub.	1	1	0
Pope, Samuel, Esq.	1	1	0
Three Friends	1	10	0
Liverpool.			
Aspinall, Mrs. Don.	1	1	0
Aspinall, Miss Sub.	2	2	0
Aspinall, Wm. Esq. Sub.	2	2	0
Arthur, Mrs. Don.	1	0	0
Ashburner, Mr. Don.	1	0	0

Booth, Mr.....Sub. 1 1 0
Brotherstone, J. Esq....Don. 1 0 0
Caerns, Mr. Edward .... Sub. 1 1 0
Caerns, Mr..... 0 10 6
Cook, Mr.....Don. 0 10 0
Freme, Thos. Esq.....Don. 1 0 0
Freme, Messrs. Jun.....Don. 1 0 0
Griffiths, Mrs.....Don. 1 0 0
Griffiths, Mr. .....Don. 1 0 0
Gray, Mr. C..... 0 10 0
Hardy, Mr.....Don. 1 0 0
Haughton, Mr. .....Don. 1 0 0
Hird, Mrs. .....Sub. 1 0 0
Holt, Mr,.....Don. 1 0 0
Holmes, Messrs. .....Don. 1 0 0
Hope, William, Esq.....Don. 1 0 0
Hope, Samuel, Esq. .....Sub. 2 2 0
Hope, W. Esq. Jun. ....Don. 1 1 0
Howard, Mr..... 0 10 0
Johnson, Mr. R. .....Sub. 1 1 0
Jones, R. Esq. and Sons..Sub. 2 2 0
Jones, Misses M. & S. Don. 2 2 0
Ditto.....Sub. 1 1 0
Jones, Mr. .....Don. 1 0 0
Lister, Rev. James 0 10 0
Little, Mr. 0 10 0
Lyon, Mr. George 0 10 6
Lyon, Mr. George..... 0 10 6
Maynard, T. Esq. .....Don. 1 0 0
Maynard, Mr. .....Don. 0 10 6
Rushton, William, Esq. Sub. 2 2 0
Rushton, Mr. Wm. Jun..Sub. 1 1 0
Rushton, Mr. Josiah ....Sub. 1 1 6
Slater, Miss .....Don. 1 0 0
Slater, Mr.....Don. 0 10 0
Vaughan, Mr. .....Sub. 1 1 0
Wedgwood, Mr.....Sub. 1 1 0
Small Sums 1 10 0

Collected by Ditto in another Journey, in April, 1824.

Auxiliary Home Missionary Society for Wilts; and part of Somerset, collected at WESTBURY LEIGH..... 20 0 0
Auxiliary Missionary Society at Bath, part of their funds, per MR. LANGDON, *Secretary*..... 5 8 6
Cottle, Mr.....Sub. 1 1 0
Hartzink, T. Esq.....Sub. 1 0 0
Jones, Mrs.....Sub. 0 10 0
Langden, Miss.....Sub. 0 10 0
Smith, Opie, Esq. .....Sub. 10 0 0
Smith, J. Grant, Esq. ...Sub. 1 1 0
Taylor, Thomas, Esq.....Sub. 1 1 0
Tozer, Mrs. .....Sub. 0 10 0
Waymouth, Mrs. .....Sub. 1 1 0
Wilkey, Mrs..... Sub. 0 10 0

Received by Ditto in LONDON.

Wyke, Mr. *Abergavenny*, Sub. 0 10 6
Wyke, Mrs. Do.....Sub. 0 10 6
Daniels, Mr. John, Do... Sub. 0 10 6
Thomas, Rev. M. Do. ...Sub. 0 10 6
Morgan, Miss, Ditto.... Sub. 0 10 0
Phillips, Mr. Phil. Do. ..Sub. 0 10 0
Phillips, Mrs. Do. .....Sub. 0 5 0
Richards, Mrs. Do. .....Sub. 0 5 0
Morgan, Mr. *Pentonville*, Sub. 0 10 6
Hawkins, Mr. *Stroud*....Sub. 0 10 6
Deakin, Mr. John, of *Birmingham* .....Don. 5 0 0
Baptist Church at *Buxton*, by Mr. Cooper 3 0 0
Holloway, Mr. per Mr. Cozens, of *Norwich* 1 0 0
Davis, Mrs. of *Reading*, per Rev. John Dyer.....Sub. 1 1 0
Devanport, Mrs. of *Manchester*, per Rev. J. Birt 0 10 0
Meddows, Mr. of *Birmingham*, per Rev. T. Morgan 0 5 0
Reeves, M. a Female Servant of *Hampstead*.....Sub. 0 10 0
Harrison, Mr. of *Bromsgrove*, Sub. 0 10 6
Stuttard, Mr. Jabez.....Sub. 0 10 6

Account of Monies received on a Journey into OXFORDSHIRE, *by the* REV. F. A. COX, *in April*, 1824.

Campden 2 13 0½
Blockley 7 4 0
Hook Norton 2 11 3½
Fairford 3 12 6
Leachlade 1 15 0
Faringdon, at the Formation of an Auxiliary Society for Oxfordshire, &c. 16 10 8½
Burford 1 6 8
Stow 1 3 9
Chipping Norton 11 5 2½
Bourton on the Water 10 0 0
Cox, J. S. B. Esq. *Sherrington, Bucks* .....Sub. 1 0 0

Monies received by the TREASURER, *since the Account in April last.*

Friends at *Tewksbury*, by Rev. Mr. Trotman 3 0 0
Collection at Rev. Mr. Evans' after Sermon, by Rev. Mr. Roberts..... 12 13 0
Ditto at Dr. Rippon's 15 8 9½
Juvenile Society at Morice-square, *Devonport*, by Rev. Mr. Horton 7 10 0
Auxiliary Society for the Western District, exclusive of £13. 7s. 3d. collected by Rev. Mr. Edwards, and acknowledged in a former Register..... 23 14 3
Missionary Box at the Sunday-school, Henrietta-street 1 0 0
Ditto, from Mr. Young, *Islington* 1 7 0
Mrs. Leigh, *Bluntisham*, Don. 1 0 0
Foster, J. Esq. *Biggleswade*.. 1 1 0
Three Penny Subscribers, *Reading* 0 14 4

Kilpin, Mr. James, *Bedford*	0	15	0
Swevell, Mrs. Do.	0	10	6
Produce of Savings on petty and unnecessary Articles, by Mr. Storks	3	0	0
Auxiliary Missionary Society at Eagle-street, One-third, Mr. BAGSTER, *Treasurer*	20	0	0
Collected at Monthly Prayer Meeting, Carter-lane, by Mr. Evans	3	4	0
Walworth Auxiliary Society, for Half-year, by Mr. ROGERS, *Treasurer*	15	0	0
Auxiliary Society for Wiltshire, and Part of Somerset, exclusive of £20 by Mr. Edwards in April last, by MR. WHITAKER, *Treasurer*	20	0	0
A Friend, by Mrs. Thomas, *Islington*	2	10	0
Auxiliary Missionary Society, Burton-street, One-third, by Mr. POOL, *Treasurer*	12	2	8

Monies received at and since the Annual Meeting in June, 1824.

A Collecting Book, per Mrs. Cozens, of *Norwich*	7	0	0
Two Ditto, per Mrs. Payne, and Miss Francis, of *Ipswich*	5	0	0
Collected at *Chosely*, and adjacent Villages, per Rev. S. Cooper, of *Wallingford*	3	0	0
Shaw, Benjamin, Esq. per Rev. J. Edwards ....Don.	10	10	0
A Cottage, per Mrs. Edwards.	4	1	0
Produce of Mundick Castle	1	2	7½
Collected by Mr. Laurence at John-street Chapel	1	14	6
Contents of a Missionary Cottage at *Hackney*	1	4	2¾
Juvenile Society at *Hackney*	42	7	2¾
Shenston, Rev. W. .....Don.	1	0	0
Home Missionary Castle, per Mrs. Shenston	3	0	3
Friends at Unicorn Yard	5	5	0
Anonymous, per Rev. F. A. Cox	100	0	0
Friends at Sevenoaks, per Rev. Mr. Shirley	7	0	0
Crayford Auxiliary Missionary Society, per Mrs. Smith, for an extra Missionary	5	5	0
By the Hands of a Gleaner	1	7	0
East London Auxiliary Society, per MR. MILLARD, *Treas.*	12	0	0
A Home Missionary Box, by a Female Friend	1	0	0
A Friend, by the Rev. T. Griffin, Double the Sum of last Year	2	0	0
Free-will Offering of a few Females	0	10	0
Auxiliary Home Missionary Society, at Rev. J. Upton's	25	12	0
Part of a Collection at Do.	9	5	0
R. H. Marten, Esq. .....Don.	1	0	0
Contribution from the Mission Union Society, per MR. JOHNSON, *Secretary*	9	0	0
Fox, Mr. of *Hackney* ...Sub.	1	1	0
Burls, William, Esq. ... Don.	2	0	0
J. R.	1	0	0
A Friend, per Mr. Barber	0	10	0
Giles, Mr. Christopher, of *Greenwich* Sub.	1	1	0
Fowler, Mr. Bell-yard ...Sub.	0	10	6
Hinds, Rev. J. *Sharnbrook*	1	1	0
Four little Ones, by Rev. F. A. Cox	1	0	0
Brkett, Mr. of *Wallingford*, per Rev. Mr. Tyso ....Sub.	1	0	0
Young, Rev. S. *Stepney*, Sub.	1	1	0
Collection after the Annual Meeting	46	11	8
Newton Abbotts Auxiliary Society, by Mr. Merson	1	0	0
Williams, Mr. Broad-street, Oxford-street .....Sub.	1	1	0
Cambridge Auxiliary Home Missionary Society, per MR. GEARD, *Secretary*	49	0	0
Mr. Frankland, of *Homerton*, Sub.	1	1	0

*** *Subscriptions and Donations for this Society will be thankfully received by* William Day, Esq. Treasurer, 99, *Newgate Street; the* Rev. John Edwards, 21, *Thornhaugh Street*, London, *and the* Rev. F. A. Cox, A. M. *Hackney*, Secretaries; *of whom may be had, by all persons desirous of collecting for the Society, Missionary Boxes, Papers to assist in the formation of Auxiliary Societies; together with the Annual Reports and Quarterly Registers. All Communications respecting the Spread of the Gospel at Home, that are thought adapted for this Work, may be addressed to the* Secretaries *as above, and will receive as early attention as possible. Those friends in the country who wish to be supplied with the above Papers, are requested to say what number will be wanted, and by what conveyance they should be forwarded.*

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